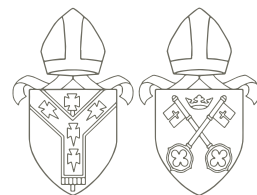


Third Biannual Report of the
Archbishops'
Commission
for Racial Justice



THE ARCHBISHOPS'
COMMISSION FOR
RACIAL JUSTICE

 THE CHURCH
OF ENGLAND

RACIAL
JUSTICE

Summer 2023

“Our goal is to create a beloved community, and this will require a qualitative change in our souls as well as a quantitative change in our lives.”

MARTIN LUTHER KING JR

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The Revd Canon Dr Philip Anderson, Canon Precentor, Liverpool Cathedral

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Message from the Chair

Dear Archbishops,

We present our Third and mid-term Report to you covering a period during which our country has celebrated the 75th Anniversary of the arrival of the Empire Windrush and marked the 30th anniversary of the death of Stephen Lawrence. These two events are the subject of reflection and prayer which are shared in this Report.

The experience of the Windrush generation continues to resonate given that all too many who were communicant members of the Anglican Church in their countries of origin found a far from welcoming reception when they sought to join congregations in their “ Mother Church”. The Church of England’s loss was the Pentecostal Churches’ gain. The Pentecostal Churches have grown in successive generations whilst the Church of England has declined in numbers. There remain continuing barriers to full participation in the life of the Church to those of UK ME heritage which, whilst not so blatant, are equally pernicious.

The case of Stephen Lawrence highlights the issue of institutional racism in the Metropolitan Police, which was the conclusion of the McPherson Report. You as Archbishops have found that the Church of England is similarly afflicted. The lesson of continuing service failures and lack of

public trust affecting the Metropolitan Police is that cultural transformation is a prerequisite of success in embedding change. Whatever the good intentions expressed, without that change in the culture, progress is limited. We therefore continue as a Commission to prioritise the issue of liturgy and welcome the constructive engagement we are having with the Liturgical Commission to this end. Time is of the essence in this. We look to a Global Conference that we will be convening in 2024 to provide parishes with the materials and practical aids they need to help them reflect in their worship and practice the fullness and variety that cultural and ethnic diversity can bring.

It is surely a source of strength and joy to recognise on his 400th Anniversary the debt of William Byrd’s musical legacy to the inspiration of the Berber Saint Augustine of Hippo in his reflections on a triune God. We need to acknowledge our faith’s diverse origins and counter its mono-cultural capture. The baby Jesus was taken from Bethlehem to Africa to escape Herod and it was to the Ethiopian eunuch that he later appeared. The looted Ethiopia Tabots - still locked away in Westminster Abbey and in the British Museum - emanate from an African Christian Kingdom as venerable and authentic as our own, where a language known to our Lord



Baroness Lawrence being greeted at the memorial service held at St Martin in the Fields

is still spoken. How long must it be before we celebrate this God-given universality in our worship and practices?

We examine in this Report how the Church might better address issues around contested heritage. And do so in a way that gives greater weight to the extent to which this can constitute an obstacle to the Church reaching out to and providing a welcoming space to those whose lives have been impacted down the generations by the evil of Slavery.

Slavers and Slave Owners continue to be celebrated and memorialised in many Cathedrals, Chapels and Churches. The controversy surrounding the memorial in Falmouth, which we are monitoring closely, is the latest. The existing governance and legal structures are proving to be less than satisfactory in responding to the guidance and practical support challenge of congregations

affected by the complexity of these issues.

These congregations may lack the resources, knowledge and will to address all the complexities that arise. Parishes need the resources and Bishops the powers to deal effectively with a set of complex issues. We welcome the opportunity to discuss these issues with affected churches, communities and national church institutions and note with appreciation the care and attention that is being given to them.

What is clear however is that synodical time will need to be found as a matter of urgency for both discussion and legislation. The existing preoccupations of the Church of England all too often seem to relegate racial justice to a secondary issue squeezed for time in your Councils and marginalised to the fringes of Synod. The choice for representatives at this July's General Synod held in York was a binary

one of either eating or attending the Q&A session organised by the Commission to enable us to report directly on our work to the representatives present. We do hope you will use your authority to address this deficiency and that the Business Committee responsible for timetabling at Synod will find a place on the floor of Synod as a matter of urgency for an issue which is surely central to Christian ministry.

The wider world is often left baffled by the priorities of the Church of England at a time of advancing secularism and deepening disadvantage, inequality and racial injustice. The battles waged within the Church of England between its various factions limits its ability to respond effectively to the call to mission and service when people and causes are judged and marginalised by reference to one specific camp or another. This surely weakens the Church. The cause of racial justice must surely transcend such divisions, and a failure to address it represents an existential threat to the Church.

We have taken the opportunity in this Report to present a number of theological reflections from our members around issues of racial justice. They are designed to underpin work and to drive action in the areas of concern. They will of their nature engender controversy but this cannot be avoided. We are wary of an approach advocated in some quarters that seems to suggest that certain words or concepts must be avoided lest they provoke opposition.

Reparation is one such term. The challenge to people of faith is not to run away from this challenge by avoiding the term; rather it is to embrace and help shape the debate. Reparations are now part of a global agenda led by political and civil society leadership in the Caribbean, Africa and the Diaspora that is not going to go away. The ground-

breaking and praiseworthy work of the Church Commissioners, Project Spire, to quantify through an exercise of forensic accounting the Church of England's benefit from Slavery is inseparable from the cause of restorative justice. Its evidence-based findings contribute to what amounts to a financial victim impact statement. The Church is a historic perpetrator and beneficiary of slavery. The question is not, "So what? Why not just get over it and let bygones be bygones" or indeed, "Why talk of reparations at all?" It is rather, "Now What?" "What should we do, given the extent of the proceeds of this crime and how can we do things differently going forward?" The answer can only come from a process that puts Africa, the Caribbean and their Diaspora at its heart. This process must be designed with their input to redress the terrible harm done and the economic power imbalances that have been the result. We seek assurances that this will be the case. Mutual visits and photo calls are not sufficient.

Saying sorry is a start, but the offence of slavery is so grave, the hurt still raw and lasting, and the stain indelible without God's Grace and Spur to action. We pray for that Grace in all we seek to do, and as we thank you for your support to date, urge you and the Church of England to further urgent action now and for the future.

Warmest

Paul

The Rt Hon The Lord Boateng CVO
Chair of the Archbishops' Commission
for Racial Justice

July 2023

Gaping wound must be healed

It's time to turn the corner on racism, **Guy Hewitt** argues, for Stephen Lawrence Day

THIS year is significant for the UK in many ways, and particularly for our communities of global-majority heritage (GMH). There is the Coronation of our King, who has proclaimed that the nation's diversity is its greatest strength. Further, there is the 75th anniversary of the arrival of the *Empire Windrush*. Most poignantly, 22 April is the 30th anniversary of the racist killing of Stephen Lawrence.

We live in an increasingly diverse society. We have an Indian-British Hindu Prime Minister, and a Pakistani-Scottish Muslim First Minister of Scotland. London is one of the world's most cosmopolitan cities, and is becoming even more diverse: more than 300 languages are spoken there.

The Church of England seems to be at an inflection point on these issues, moving from word to deed and from lament to action, and engaging with critical social issues to do with ethnicity. Stephen Lawrence Day holds additional significance in the Church, as it also marks the second anniversary of the publication of *From Lament to Action*, the landmark report by the Archbishops' Anti-Racism Taskforce on racial justice in the Church of England (News, 23 April 2021).

Notwithstanding these efforts, much remains to be done. Britain's first Black Cabinet Minister, Lord Boateng, who chairs the Archbishops' Commission for Racial Justice, has said: "As I reflect on the years since Stephen's murder, the lesson for me is how much further we as a society and Church still have to go to embed racial justice into our systems and structures. Too often we talk the talk but do not walk the walk."

Addressing the General Synod in February of last year, Lord Boateng emphasised that there was "no shortage of policy or good intentions" in the C of E, but there was a "shortage of delivery" (News, 11 February 2022). He described racism as a "gaping wound in the body of



Floral tributes on the Stephen Lawrence memorial in Well Hall Road, Eltham, in London, at the time of the 25th anniversary of his murder

ure to act would lead to an inescapable conclusion that the Church did not consider the flourishing of all of its people a priority. The Taskforce considered this to be a potential "last straw" for many people of GMH/UKME backgrounds, one that would have "devastating effects" on the future of the Church.

I HAVE dedicated my life to proclaiming a social gospel rooted in equality and inclusion, and have been involved in advocacy related to the *Windrush* scandal. Aware of the backtracking on commitments previously made from *Windrush's* lessons learned, and individuals' persistent struggle to obtain compensation, I am not naïve about the distance that we still have to travel to the point where skin colour is no more significant than the colour of someone's eyes. Nevertheless, I go on labouring to honour the legacies of Kelso Cochrane, Stephen Lawrence, Paulette Wilson, George Floyd, and other victims of racism, and press on with the struggle for justice for all in faith, hope, and love.

The Revd Sonia Barron, a co-chair of the Taskforce and a member of the Archbishops' Commission, expressed a hope that "within the next ten years we will see a cultural shift that recognises each individual as of equal value, and given equal opportunity to use their gifts and skills to serve this Church at every level."

She noted: "In 2007, as the Commission for Racial Equality prepared to close its doors at the end of September, they published a final report titled *A Lot Done, a Lot to Do*, which just about sums up the Church's progress on racial justice." *The Revd Guy Hewitt is an Anglican priest and a former Barbadian High Commissioner in London.*

Christ" and observed: "We remain fractured and flawed to such an extent that changing laws and processes without addressing the culture in which we operate has proved to be insufficient to the scale of the challenge."

THE Dean of Manchester, who chairs the Committee for Minority-Ethnic Anglican Concerns, the Very Revd Rogers Govender, remains similarly cautious, as GMH/UK minority-ethnic (UKME) "clergy and laity still face resistance to full inclusion in the life and structures of the Church at the local and national levels".

The murder of Stephen Lawrence became the catalyst for a racial awakening — not only of the racism of those who took his life, but also of the institutional variety that characterised the investigation. His Day, observed every 22 April, is a solemn occasion to honour his life and raise awareness of the work that still needs to be done to end systemic racism.

As the C of E's first Director of Racial Justice, I am deeply disappointed that, long after the 1999

Macpherson report, which identified the "institutional racism" in policing, the recent independent Casey report has confirmed the perpetuation of "institutional homophobia, misogyny and racism in the Met". I am optimistic, however, about the Church's commitment to equality, diversity, and inclusion. It cannot now, for us, be "business as usual".

As the Church moves forward in its commitment to racial justice, dioceses, parishes, and other networks are being invited to submit applications for multi-million-pound funding to help the implementation of *From Lament to Action's* recommendations.

These comprise a suite of actions aimed at bringing about equality, diversity, and inclusion in the C of E. Such change is necessary if the Church is to live up to its mandate of being a body in which all the gifts of all of its people flourish to the full, for the benefit of Church and nation, and the glory of God.

As the report highlights, without these changes the Church would risk denying and disregarding the gifts of a significant part of the nation. Fail-

A Prayer for Stephen Lawrence Day

Almighty God, the source of all hope and justice,
Your Son, our Saviour Jesus Christ brought us good news
of love offering equality and inclusion of all,
You call us to radical action and not just empty words,
To stand-up against racism and all forms of discrimination
against all our brothers and sisters.

On this the 30th Anniversary of the murder of Stephen Lawrence,
We pray for the family and friends of Stephen who still experience his loss,
We ask for forgiveness when we close our eyes, ears, and hearts
to the injustices of those around us,
We call on those in authority to act against institutional racism that is part of
everyday life and afflicts too many people of Global Majority Heritage,
We ask you to continue to bless the work of the Stephen Lawrence Day Foundation
that keeps his memory and legacy alive.

God of grace, mercy, and love,
Move us to neighbourly love to all those who are hurt, angry and feel abandoned,
Release us from our self-centredness so we can help heal a world in pain,
Let us, your Church, speak out against discrimination
against all those you created and love,
May our voices amplify the shouts for justice and equality for all.

We ask this in the name of the God of love, justice, and mercy
who calls us to share peace, freedom, and liberty with all.

Amen

Adapted from Rev Nigel Cowgill, The Methodist Church

Process & Engagement

The Archbishops' Commission for Racial Justice (ACRJ) continued to meet monthly as it works to create accountability and drive change across the Church of England.

In February, the Commission and received a paper on how 'Patronage' functions in practice across the church, along with updates on the Governance Review, and the Clergy Conduct Measure. In March, members of the Commission's Participation and Complaints Handling Workstreams met with Dr Selina Stone, author of *If it Wasn't for God: A Report on the Wellbeing of Global Majority Heritage Clergy in the Church of England*, representatives of ethnocultural networks and senior staff in the National Church Institutions (NCIs) to further explore issues of inequality in the current formation and working practices of the Church. In April, the Commission reviewed progress and procedures for funding work on Racial Justice, and other issues that the Racial Justice Unit had been progressing on behalf of the Commission. In May, the Commission engaged with senior staff and experts on Contested Heritage and reviewed the Commission's workstreams. At its June meeting, the Commission reviewed its progress having reached the midpoint of its charge, identified the priorities for the remaining part of

the assignment, and continued work on its summer report. In July, the Commission held a joint meeting with the Committee for Minority Ethnic Anglican Concerns (CMEAC) to ensure greater alignment between the ACRJ and CMEAC on racial justice.

At the Church's National Education Conference, the Commission's chair in his address underscored the importance of acting to address the continuing disadvantage of many UKME pupils in education system. He focussed specifically on members of the Gypsy, Roma, and Traveller communities, and their adverse experiences of the education system. Pupils from this community experience the lowest rates of attainment the highest rates of permanent exclusion and the least likelihood of entering higher education.

The Commission participated in the Fringe meetings at the July meeting of General Synod. It commended the General Synod for requiring NCIs to establish a 'Diversity Charter' for its Boards and Committees as part of the National Church Governance review process, and the Faculty Jurisdiction Rules Amendment related to Contested Heritage.

Abbreviations

ACRJ:	Archbishops' Commission for Racial Justice
AMEN:	Anglican Minority Ethnic Network
CCM:	Clergy Conduct Measure
CDM:	Clergy Discipline Measure
CMEAC:	Committee for Minority Ethnic Anglican Concerns
FLTA:	From Lament to Action
NCIs:	National Church Institutions
UKME/GMH:	UK Minority Ethnic/ Global Majority Heritage
TFWG:	Triennium Funding Working Group
TEI:	Theological Education Institutions



The Archbishop of York at the ethnocultural networks' Fringe meeting at the General Synod at York

The Commission notes and welcomes the ongoing activity of the Racial Justice Unit (RJU) including:

- Established a network of 'Focal Points' across the dioceses of the Church as racial justice champions within their dioceses. The inaugural meeting of the network was held on 21 March at the International Slavery Museum in Liverpool to coincide with the International Day for the Elimination of Racism, and has followed this up with regular information sharing and networking meetings and activities.
- Supporting the ethnocultural networks within the Church. These networks, including the umbrella body Anglican Minority Ethnic Network (AMEN), The Gypsy, Roma and Travellers Friendly Church (GRTFC), The Teahouse, The Persian and Farsi network, and the UKME Ordinands and Curates, celebrate the diversity and support inclusion in Church.
- Coordinating the Racial Justice Triennium Fund. The Archbishops' Council approved a panel to oversee the fund.
- Working with dioceses and NCI colleagues on the development of a comprehensive racial justice capacity building and training programme for dioceses, Theological Education Institutions (TEIs), NCI staff, and other key stakeholders.
- Arranging for representatives from the ACRJ, CMEAC and ethnocultural networks to attend the Episcopal Church's UBE ethnocultural

¹ The RJU, constituted towards the end of 2022 incorporating the hitherto role of Adviser on Minority Ethnic Anglican Concerns, serves as the secretariat to both the ACRJ and CMEAC and works across the NCIs and the dioceses to catalyse the process of racial justice transformation envisaged in *From Lament to Action*.

networking conference as an community of vigilance and action regarding matters of injustice, especially the effects of racism in the Church and society.

- Creating a counselling and mentoring mechanism for GMH/UKME clergy, ordinands and lay ministers.
- Coordinating research with Data Services to understand more about ethnic diversity and the Christian population, through reports (as done in 2014) which compare 2021 and 2011 census data regionally. Such research allows stakeholders to be better aware of changes that are taking place and inform mission strategies, ecumenical relations and pastoral and social planning and action.

- Updating to the report on diocesan progress on racial justice for publication.
- Increasing access to the Wilfred Wood Leadership Programme.
- Building a communications network for GMH/UKME clergy, ordinands and lay ministers and leaders.
- Developing promotional materials on vocations in the Church, both ordained and lay including Church schools, featuring GMH/UKME persons.
- Developing strategies to engage parishes and local groups in activities to pursue and promote racial justice.



Delegates at the inaugural diocesan racial justice focal points meeting at the International Slavery Museum, Liverpool



The delegates attending The Episcopal Church's ethnocultural networking conference in Montgomery, Alabama

- Collaborating with colleagues in education and publishers to increase the resources available to students both in Church schools and for Sunday school.
- Support work to grow intercultural ministry/ interethnic congregations.
- Planning a national event for GMH/UKME young people in September 2023.
- Coordinated the visit of the archbishop and bishops from the Province of the West Indies to commemorate the 75th Anniversary of arrival the Empire Windrush, the symbol of modern, diverse England. The visit included engagements with seven dioceses, preaching in cathedrals and parishes, and participation in the national service at Southwark Cathedral on 22 June.
- Organising a networking event for information sharing conference for GMH/UKME clergy and lay leaders in October 2023.
- Planning major conferences in 2024 on liturgy and on truth telling as it relates to the Church and the transatlantic trade in enslaved Africans, racialised theology, colonialism, and racial discrimination.

Commission Report

In this, the third of the six reports the ACRJ will produce, we have reported on the work of the seven workstreams since the publication of the Winter 2022-23 report and on the progress of work on the five priority areas and the forty-seven recommendations identified in *From Lament to Action*. We will be reporting again over the Winter of 2023/24. The Commission will conclude its work in October 2024 with a final report drawing the work of the three years together.

Theology

The theology strand of the Racial Justice Commission should review the foundations and principal theological frameworks which entrench racial prejudice across the Church of England's traditions and doctrines. This will help the Commission to address wider issues relating to systemic and structural racism within the Church of England, exploring the ways certain theological foundations have legitimised racism in order to redress them. To understand why theological disparities exist which support a graded worldview within the Church, the Commission will consider initiating detailed analysis and commission new research, if necessary, to shed light on the Church of England's theological foundations of prejudice and discrimination. We hope this will lead to the Commission offering alternative theological paradigms which facilitate diversity, inclusion, and equity among all members of the body of Christ.

From Lament to Action

THE COMMISSION CONSIDERS it vital that theological formation equips ministers from all backgrounds to be competent in cross-cultural mission to build up the diverse congregations of the future.

The Commission notes the progress on the University of Durham's 'Common Awards' project to broaden the formation process of Anglican Ordinands so they can function confidently as ministers within a diverse society. Two appointments at post-doctoral level have been made to fulfil a comprehensive curriculum review over a three year period. In the meantime, Common Awards are pressing the Theological Training Institutions to report on their own progress in this vital area.

The Commission notes that the RJU is seeking to work with the TEIs around three areas of action research:

1. Exploring structural barriers in theological education,
2. A GMH/UKME ordinand mentoring project, and
3. A pilot project to coproduce introductory contextual, theologically diverse, intersectional pre-theological education resource. Together, these initiatives seek to transform theological education at three levels: academic staff, ordinands, and lay people.

Prof Anthony Reddie has prepared a concise analysis of the *Theology of Reparations*, which we reproduce on the following pages in full.

Prof Mike Higton authored a theological reflection on the case of the removal of the memorial to Tobias Rustat at Jesus College, Cambridge, which is the culmination of work by the members of the theology work stream.

Appropriate training needs to be provided for those involved in the system to help them handle the new issues that arise for the mission of the church in cases of Contested Heritage

Prof Higton makes three recommendations about the workings of the Faculty system which the Commission supports. Firstly, appropriate training needs to be provided for those involved in the system to help them handle the new issues that arise for the mission of the church in cases of Contested Heritage. Secondly, this training should lead to a new sensitivity within Consistory Courts to the testimony of those who bear witness to the impact of racism within church and society. Thirdly, the Church's Statutory Guidance on Contested Heritage should be strengthened to reflect the ongoing impact of past horrors, which cannot be seen as safely 'in the past' because they continue to have an impact in the present as an impediment to mission.

The ACRJ commissioned research on different approaches taken in recent years to the issue of

¹ The RJU, constituted towards the end of 2022 incorporating the hitherto role of Adviser on Minority Ethnic Anglican Concerns, serves as the secretariat to both the ACRJ and CMEAC and works across the NCIs and the dioceses to catalyse the process of racial justice transformation envisaged in *From Lament to Action*.

² The paper is reproduced in full as Appendix 1 to this report. The paper was also included in the submission process for Faculty Jurisdiction Rules Amendment.



Members of the ACRJ interacting with delegates at the General Synod Fringe meeting at York

reparations. There are three factors which the Commission considers crucial to help determine whether an action is in fact ‘reparation’ and can function theologically and practically as such.

1. Is the assistance named as reparations?
2. Is it devised and run in conjunction with the victims?
3. Does it include elements targeted at affected individuals?

If these are not present, the work done will simply be another form of the ‘development aid’ which we have seen implemented by DFID and other bodies over many decades. The Churches response should go beyond benevolence and seek to address those power imbalances that are themselves part of the legacy of slavery. .

The Commission has valued its ongoing interaction with the Church Commissioners. With regard to its work on historic links to Transatlantic Trade in Enslaved Africans, we sought assurances that

West Africa and the Caribbean as well as Diaspora communities in the UK would benefit from the £100 million Impact Investment Fund. We also stressed the importance we attach to the active engagement of the African and Caribbean diaspora in shaping the delivery mechanism and priorities of its work in this area and in effective consultation with West Africa and the Caribbean.

We will be meeting with the Oversight Group when it is appointed and monitoring its work closely. This initiative by the Church Commissioners in the face of vocal opposition from some quarters has the potential to be a model to other institutions grappling with the historic legacy of slavery. It should seize the opportunity to break new ground as a principled and purposeful means of restorative justice in the face of manifest racial injustice. We very much hope that this opportunity will not be missed out of fearfulness of confronting the undoubted complexities and political sensitivity surrounding the debate around reparations.

The Theological Case For Reparations

The Centrality of Reconciliation

Reconciliation is the key theological motif that runs through the scriptures and across Christian Tradition. Reconciliation between God and humankind. Reconciliation between Human beings across the cultural, social, political, ethnic and economic divide. Reconciliation between our warring selves within us.

Christ’s work of Redemption

Paul’s writings form the earliest documented texts in the New Testament canon. His writings are full of references to God’s reconciling work in Christ on the cross. One can point to such texts as Rom. 5:10, 1st Cor. 5:14–21, 2nd Cor. 5:18–20 and Col. 1:18–23. This theme, however, needs to be read in terms of Jewish thought. This will correct the over-spiritualising of this in Christian practice.

Jewish Antecedents

In order to make sense of the notion of reconciliation one also has to understand the Jewish antecedents that inform Paul’s writing, given Paul himself was a Jewish man. In the Hebrew scriptures and in Jewish thought, atonement and salvation are collective and corporate concepts. This is very different to much of what constitutes Post-Reformation Evangelical Protestantism where the emphasis is on individual salvation in Christ, by grace, through faith.

A Collective Understanding of Righteousness

Essentially, being in right-standing with God necessitated that one should be in right relationships with others. In fact, one could argue that it appears to be the case that one cannot be in a right relationship with God unless you were doing right by the other. The above can be seen in Leviticus 6:1–6. These verses clearly state the notion of restorative justice for that which was wrongly taken and used, which is described as a “sin against God” (v. 1).

Restorative Justice in the Hebrew Scriptures

One can also see this concept or formula evident within Deuteronomy 15:12–18. The key for me is verse 12 which states “if any of you buy Israelites as slaves, you must set free after six years. And don’t just tell them they are free to leave – give them sheep and goats and a supply of grain and wine.” As Peter Cruchley’s work on the Zacchaeus Tax campaign has shown, the Hebrew Bible traditions of the Sabbath and Jubilee were moments for system re-set and dismantling inequalities which had accrued. They were moments of breaking the cycling, ongoing basis of debt and economic enslavement. It’s worth reminding ourselves that not one penny has been given to any of the descendants of enslaved Africans for the wrong done to them and yet Christian communities in the West still want to talk about redemption that is affirmed by our Judeo-Christian roots!

Interpreting the Bible in the light of Empire

Understanding the scriptures in their historical context enables us to discern a theological pattern for using money and other resources for enacting restorative justice. Modern interpretive theories on how we read biblical texts take full account of the fact that the New Testament was written within the context of the Roman Empire, where the Emperor claimed divine honours which faithful Jews could not affirm. Today’s reader must recognise that the context in which ALL of the New Testament canon was composed was one that echoed to the restrictive strains of colonialism and cries for justice against oppression. Judea, in which Jesus’ ministry was largely located, was an occupied colony of the Roman Empire.

The Kingdom of God Versus Colonial Exploitation

Scholars such William R. Herzog II (Jesus, Justice and the Reign of God – Westminster John Knox press, 1999) have shown the extent to which wealth in the Roman Province of Palestine was always connected with economic exploitation. So when Jesus challenges the ‘Rich Young Ruler’ (Mark 10: 17-27, Matt. 19: 16-22) to give away all he has in order to follow him, he says this in knowledge that the young man’s accumulation of wealth was not amassed in a neutral context. The reason why this encounter is so compact is because both the Rich Young Ruler and those first hearers knew the expectation of how he should behave.



The Archbishop of Canterbury and Mrs Welby hosted the archbishop and bishops from the West Indies along with colleagues from the Church of England at Lambeth Palace.

Commerce, Civilisation and Christianity

The Three Cs (*commerce, civilisation and Christianity*) were the underlying rationale on which the British Empire was based. The Three Cs were coined by David Livingstone (a London Missionary Society ‘Old Boy’) in Oxford in 1857. The exporting of Christianity via the European missionary agencies in the 18th and 19th Century was largely undertaken under the aegis of empire and colonialism. Christian mission, therefore, has had a difficult relationship with non-White bodies or the ‘subaltern’ for centuries as they are the ‘other’ and have been exploited for economic gain. There was no ethic of equality between missionaries and the ‘natives’.

A Continuum from then until now

One can see that Jesus’ teachings around wealth and its relationship to discipleship and living the “Jesus way” has political and economic implications. Scholars such as Musa W. Dube, Catherine Keller, Michael Nausner and Mayra Rivera, have all shown the similarities between first-century Palestine, the slave epoch of the 16th, 17th and 18th centuries, the eras of colonialism and our present globalized, postcolonial context. Each context is based upon imperialistic/colonial expansion, capital accumulation, forced labour and exploitation of the poor by the rich.

Pharaohs on Both Sides of the Blood-Red Waters

This arresting phrase is the title of a 2017 book by the famed anti-apartheid activist and scholar Allan Boesak, who reflects on the contemporary 'Black Lives Matter Movement' largely in the US and post-Apartheid South Africa. In this context he speaks of the corporate reality of 'Cheap Grace' as outlined by the famous German theologian Dietrich Bonhoeffer. The West has attempted transformation WITHOUT sacrifice or restorative justice. Bonhoeffer chided Western Christians for wanting to have discipleship without radical commitment to God's word, and forgiveness and redemption without struggle and sacrifice. Boesak reminds us that there is no redemption without the cross. Reconciliation must cost us something!

Pick up Your Cross and Follow Me: Matthew 16: 24-26, Luke 9:23

Due to the influence of Post-Reformation Evangelicalism we have largely interpreted Jesus' words in a purely individualistic way.

Contemporary scholars have shown that in the Jewish tradition, issues of reconciliation, redemption and salvation have a corporate and a collective dimension to them as well as an individualistic one.

I believe that institutions like the Church of England can set a prophetic lead to other Christian institutions, and beyond it, to other civic bodies and indeed governments. 'Cheap Grace' NEVER leads to redemption and reconciliation. Without restorative justice there is no reconciliation and the mission of Christ is diminished.

This document is made up from extracts from Anthony G. Reddie *Working Against the Grain: Reimagining Black Theology for the 21st Century* (London: Routledge, 2008), Chapter 8, pp.157-171

Slavery

The protests following the killing of George Floyd, and in particular the tearing down of the Colston statue in Bristol, highlighted issues surrounding the Church of England's consideration of its own contested heritage. The Church of England has taken little action in addressing the historic slave trade and its legacy since it made an apology at General Synod in 2006 for its involvement in the trade. Regarding monuments and the built environment, deciding what to do with contested heritage is not easy. While history should not be hidden, we also do not want to unconditionally celebrate or commemorate people who contributed to or benefitted from the tragedy that was the slave trade.

From Lament to Action

THE COMMISSION'S FOCUS was on the issue of contested heritage, particularly where the material legacies of the Transatlantic Trade in Enslaved Africans intrudes upon the sacred space of a worshipping community.

The Commission notes the number of historical and heritage bodies which approach Contested Heritage by holding to concerns of architectural and archaeological significance of objects and espouse the default 'retain and explain' approach. The Commission recommends the shift from this prevailing viewpoint towards recognising the unwelcoming reality of these memorials and lack of solace available to worshippers of specific heritages in buildings adorned with these contested artifacts. Churches and cathedrals should be safe spaces open to all and owned by everyone.

These consecrated spaces need to demonstrate the theology and missiology of the Church within its built environment, which is our common living space. It is the belief of the Commission that material culture with contested heritage is at odds with the Christian mission and the Church's desire to reach diverse nationalities and GMH/UKME people many of whom have colonial legacies as part of their heritage and could be afflicted by intergenerational trauma and present-day sociocultural and economic inequalities that are historically constructed.

There is a need to incorporate the voice of diverging views, such as the UCL Centre for the Study of the Legacies of British Slavery, towards contextualising the dominant approach to heritage not as normative or objective but as the partial and subjective narrative of the victors.

The Commission affirmed its readiness to seek additional resources to dioceses, parishes and the NCIs in this important area of work.

The Commission recommends the shift... towards recognising the unwelcoming reality of these memorials and lack of solace available to worshippers of specific heritages in buildings adorned with these contested artifacts.

The Commission encourages the convening of an international conference in July 2024 on truth telling as it relates to the Church and the legacies of the transatlantic trade in enslaved Africans, racialised theology, colonialism, and racial discrimination. This could be hosted in conjunction with the Church Commissioners and Project Spire (the research and response to the Church's historic links with the trade in enslaved Africans). The RJU is undertaking preparatory work.

Recent Developments in Contested Heritage

Since the last report of the Commission, the Dean of Arches, the NCIs legal team and the Cathedral and Church Buildings division have been working in a number of areas to progress improvements on racial justice as it relates to ecclesiastical exemption.

At the February 2023 General Synod Session, two amendments were agreed relating to ecclesiastical exemption. The first was to amend the Ecclesiastical Jurisdiction and Care of Churches Measure 2018 to enable the Dean of the Arches and Auditor to set out training requirements to be met by ecclesiastical judges. The second was an amendment to the Care of Cathedrals Measure 2011 to enable a member of the Cathedrals Fabric Commission for England to be drawn from the wider pool of the College of Bishops not just the House of Bishops. It is envisaged these amendments will be enacted in January 2024.

At the July 2023 Synod, an amendment was agreed to the Faculty Jurisdiction Rules 2020 to impose an obligation on intending applicants, in formulating proposals relating to contested heritage, to have due regard to statutory guidance on that subject issued by the Church Buildings Council and demonstrate that they have done so; and require Chancellors, when giving reasons for granting a faculty or for dismissing a faculty petition, to state how a decision has taken that guidance into account. It is envisaged that this amendment will be enacted in January 2024.

For those requiring legal aid through the consistory court process, an updated list of lawyers who provide pro bono work is now available online.

Work is being undertaken on new guidance for parishes to increase transparency of the faculty process.

Enhancing the voices of those traditionally under-represented in ecclesiastical exemption is a priority for all working in this arena. An action plan endorsed in March 2023 by both the Cathedrals Fabric Commission and Church Buildings Council includes developing diversification of the talent pipeline through shadowing opportunities and greater engagement with emerging professional networks and education providers.



The ACRJ Chair with (l-to-r) Emily Gee, Director of Cathedral & Church Buildings, Novelette-Aldoni-Stewart, Chair of the Contested Heritage Committee, and Janet Berry, Head of Conservation & Collections Policy.

The Church Buildings Council's Contested Heritage Committee, chaired by Novelette-Aldoni Stewart, has met four times since its formation in August 2022 and has provided advice to the Church Buildings Council on three cases. The Church Buildings Council has used the advice of the Committee as the basis of their advice on cases, some of which are discussed below.

The Council and its Contested Heritage Committee provided advice on the proposals by Redcliffe, St Mary (Diocese of Bristol) for permanent removal of four stained glass panels in the north transept window containing the Colston family motto 'Go thou and do likewise', a dedication to and shield of Edward Colston, and their replacement with four modern panels. The new designs were chosen through a design competition held by the parish. This proposal was granted permission (faculty) in June 2023 and has been widely covered in the national press.

The memorial to John Gordon at Dorchester, St Peter (Diocese of Salisbury) was carefully removed from the church by conservators on long-term loan to the Dorset County Museum, next door to the church, in May 2023 after permission was obtained in July 2022. This removal came after a long process of consultation and engagement with local communities, the South West Dorset Multicultural Network, and the heirs at law of John

Gordon. The parish sought specialist input to inform the context of the uprising of the enslaved people that is referred to on the memorial. It will be replaced by a simple plaque with Gordon's name and dates. Throughout the process, the parish was supported at diocesan and national level.

National support is currently being provided to the parish at Falmouth, King Charles the Martyr (Diocese of Truro) as they consider ways forward for the memorial to Thomas Corker (1669-1700). Thomas Corker was Chief Agent to the Royal African Company and Governor at Fort James in Gambia until his dismissal from the Company for illegal trade in enslaved people. The church also contains a memorial to Joseph Emidy (1755-1835), a remarkable formerly enslaved person, violinist and composer, who arrived in Falmouth in 1799. The Cathedral & Church Buildings Division is working with the Racial Justice Unit and the Archbishop of Canterbury's Reconciliation Ministry team on a pilot project to support the parish and its local communities to work together towards a long-term solution for the memorials. Materials are being developed that will help the parish provide witness to the narrative of social justice as being a Gospel principle.

The Cathedral & Church Buildings Division is reviewing the national guidance on contested heritage, first published in June 2021. This process has included a survey and consultations with those who have been involved in contested heritage cases including Jesus College Cambridge, Dorchester St Peter, and Redcliffe St Mary.

The theology of contested heritage underpinning the national guidance is also being reviewed. The theology will focus on the impact of the legacies of historic transatlantic slavery and injustices on those who are in the local communities that parishes and cathedrals serve today. This work will be informed by the Commission's own theology of contested heritage in relation to faculty jurisdiction for church buildings.

*Janet Berry MPhil, ACR, FIIC, FHEA
Head of Conservation Cathedral & Church Buildings Division Church of England*

History & Memory

History and memory are not always experienced and shared equally among the different constituencies in British society in general, and the Church of England in particular. In the process, we often fail to highlight the legacy and ongoing impact that transatlantic slave trade and the British Empire have had in shaping the identity and destiny of the Church of England. This workstream will allow the Commission to attend to the erasure and repression of memory and move towards a healthy revision of memory and history in a way that will provide scope for education and formation. Equally, a healthier focus on memory and history will open new avenues for catharsis, especially for those of UKME/GMH communities still wrestling with the wounds and trauma inflicted by aspects of a past that is not experienced or understood as shared. Finally, this has the potential to inform conversations and processes towards greater inclusion and participation of people of UKME/GMH communities in the life and structures of the Church of England. It also offers an avenue for creating a future where mutual flourishing is a lived reality.

From Lament to Action

COMMISSION MEMBERS had productive discussions on history and memory with the Commonwealth War Graves Commission (CWGC). The Commission notes that the CWGC also has a substantial international 'Non-Commemorated Project' seeking to acknowledge those who have not been adequately memorialised within Britain and around the world.

Possible areas of collaboration may be work on the development of resources to tell of the diversity of the Anglican involvement in the war efforts and working on education materials around the ethnocultural diversity of the war graves within the UK. There is potential to build a link between Black History Month and Remembrance Sunday.



The Archbishop of the West Indies and Caribbean Bishops at the National Windrush Monument at Waterloo Station



The National Windrush Service commemorated some of those lost to racial injustice

Windrush Day

Windrush Day is significant to the history of Britain. Many West Indians heeded the post-World War II call from Britain to her then colonies for workers to migrate to England to address critical labour shortages. Approximately five hundred and fifty thousand West Indians (nearly 15 percent of the Commonwealth Caribbean population) migrated.

West Indians often did the low-pay, long-hour, shift jobs that White Britons rejected all the while paid discriminatory wages. Many faced immense hostility including the signs that read “No Irish, No Blacks, No Dogs”, the infamous Teddy Boys, and the race riots. Notwithstanding these challenges, they persevered and out of their efforts helped to build institutions like the National Health Service and London Transport.

The most telling indication of the West Indian resolve is the Notting Hill Carnival. This two-day event, the largest street festival in Europe, takes place on the same streets of Notting Hill where the 1958 race riots occurred. With some blood and much toil, sweat and tears, they alongside other migrant communities played a pivotal role in building modern, diverse Britain.

It has been a challenged journey to Windrush 75. The observance of Stephen Lawrence Day and the 30th anniversary of his murder occurred in the shadow of the Casey report which confirmed the perpetuation of “institutional homophobia, misogyny and racism” in the Metropolitan Police Service. Similarly, notwithstanding the proclamation by King Charles III, that our nation’s diversity is its greatest strength, this latent power is yet to be fully realised as our Kingdom remains largely disunited ethnically.

Culture & Liturgy

One of the barriers to inclusion or continued participation in the Church of England for those from UKME/GMH and other backgrounds has been the challenge of “cultural assimilation” into the Church, where there is perceived to be little or no room for cultural expression outside of a predominant culture which is predominantly white and middle class. More widely in society, there has been an ongoing debate about integration, assimilation, and the expectations upon UKME/GMH communities to abandon their own cultural heritage and current expression in favour of traditional host approaches. Outside of the Church of England, UKME/ GMH communities have enriched and influenced culture in a way that has not been apparent in the Church, where there seems to be little if any room for cultural development or enrichment due to hierarchical structures where UKME/GMH people are absent.

From Lament to Action



Revd Mark Nam, founder of Teahouse, Dr Lucienne Lob, co-curator of the exhibition, Very Revd Andrew Zibni and other members

THE COMMISSION NOTES recent work done by the Liturgical Commission towards providing Persian-language liturgical resources.

The ACRJ established a working relationship with the Liturgical Commission on a diversity and inclusion strategy within the Church’s worship allowing for the authorised use of resources that reflect the ethnocultural and liturgical diversity within the Church today. It is anticipated that collaboration this will lead to a joint conference on liturgy in 2024.

Another focus is to work towards redressing the imbalance of those included in the Church’s calendar towards a fuller acknowledgement of the contribution of GMH/UKME people to the life of the church.

The Commission has been monitoring progress in various NCI departments. It is impressed that ‘Education and Growing Faith’ appointed national education racial justice leads at both primary and secondary levels, who are embarked on ambitious work programme. They have a sector-leading scheme in place to encourage and empower teachers from GMH/UKME backgrounds to develop professionally and progress towards Headship posts (see feature).

The Commission is keen to ensure that the Church’s commitment to a ‘younger and more diverse’ members is realised. In a country where a third of the young people in school today of Global Majority Heritage (GMH) backgrounds, many from less privileged areas, any meaningful strategy on younger must include a specific and sustained focus on being more diverse.

Celebrating the Success of *Leaders Like Us*: Transforming Education, One Leader at a Time

We are pleased to share the remarkable achievements of *Leaders Like Us*, a pioneering programme from the Church of England Foundation for Educational Leadership, that is breaking down barriers and empowering aspiring leaders from GMH/UKME backgrounds to shape the future of education. With an unwavering commitment to diversity, equity, and inclusion, *Leaders Like Us* is revolutionising leadership development in the education sector.

On 26th January 2023, the *Leaders Like Us* programme was officially launched with an event that left an incredible impression on all who attended. The evening was filled with inspiration as participants had the privilege of hearing from influential speakers and leaders who generously shared their personal stories and insights. A particularly poignant moment was a special video message from the Archbishop of Canterbury who expressed his wholehearted support for the programme and its participants.

The first cohort of *Leaders Like Us* comprises 43 dedicated participants who have set their sights on becoming headteachers within the next 2-5 years. These aspiring leaders possess the determination and passion to drive positive change in education. Research has consistently shown that there are barriers to career progression for middle and senior leaders from GMH/UKME backgrounds, and *Leaders Like Us* aims to dismantle these obstacles, enabling participants to reach their full potential.

Recognising the crucial role of mentorship in professional growth, the *Leaders Like Us* team has enlisted the support of 29 mentors from primary, secondary, and independent schools across the country. Each mentor shares a deep commitment to diversity, equity, and inclusion, fostering an inclusive and supportive environment for the participants.

The programme has already conducted two comprehensive mentor training sessions, focusing on mentoring and coaching with a Diversity, Equity and Inclusion lens, as well as empowering GMH/UKME leaders through leadership and recruitment.

One of the key drivers for participants joining the *Leaders Like Us* programme is the invaluable opportunity for networking. The first networking session organised by the Curriculum & Inclusion team demonstrated the immense significance of building strong connections within the educational community. Participants had the chance to interact with fellow aspiring leaders, mentors, and influential figures in the education sector. This networking platform opens doors to new opportunities, provides valuable insights, and encourages partnerships that contribute to professional growth and advancement.

Building upon the resounding success of the first cohort, *Leaders Like Us* is excited to announce the commencement of recruitment for Cohort 2. With an ambitious goal of doubling the number of participants from the inaugural cohort, the programme aims to create an even greater impact on diversifying educational leadership. The call for aspiring leaders is a chance to be part of a supportive community and receive mentorship that propels their career aspirations to new heights.

For more information about *Leaders Like Us*, please visit the programme's website at: <https://www.cefel.org.uk/leaderslikeus2024-25>

Younger and More Diverse

The Vision and Strategy of the Church of England seeks to be a church which is younger and more diverse. A critical framing we use is that a younger church must be a more diverse church.

Engaging with children and young people is critical to becoming a church that is more diverse. And it cannot simply be about more of the same. Younger generations are not only more diverse; they expect and demand diversity.

It is vital to keep at the forefront the need to intentionally ensure diversity across diocesan mission plans. This means aiming to reach those we are not currently reaching and diversity of the leadership of these initiatives. Diversity is not simply a matter of inclusion: it is a biblical imperative.

Work in this area in the NCIs is a work of deep partnership, particularly between Ministry Development, Vision & Strategy and Education & Growing Faith in conjunction with the RJU,

Together, we have gathered seven national episcopal champions for this priority who collectively seek to champion a church that is younger and more diverse in the House and College of Bishops, as well as in their own dioceses. This group led a session at the House of Bishops in May 2023.

New streams of national funding commenced in January 2023, overseen by a new board, the Strategic Mission and Ministry Investment board. This diverse new board was recruited via an application, search and interview process. In this Triennium a first call on the Diocesan Investment Programme of £340m is the £100m of Lowest Income Communities funding which specifically seeks to serve the most deprived contexts. Each diocese works with a Vision and Strategy consultant seeking to work in partnership as they develop their plans to take forward the vision and strategy in their context, recognising the work needed to achieve the bold outcome of becoming a church which represents the communities we serve, recognising that this will look different in different contexts. Two tranches of Diocesan Investment Funding have been awarded to date.



Participants from the Capital Youth apprenticeship programme

This case example from diocesan funding illustrates how national funding and consultancy deliberately supports ‘younger and more diverse’ and as we seek to become younger, attention to diversity is mandatory not optional.

The Capital Youth apprenticeship programme in London beginning in 2015 proved itself very effective both in reaching young people and in developing diverse young leaders who retain a commitment to continuing to work in mission with young people. To date, of 19 apprentices, over half have been UKME and over half female. Prior to funding all but one London youth worker was white and male. Many had grown up in larger evangelical churches in the home counties so could afford to fundraise for similar schemes. The scheme was instigated primarily as a way of increasing the diversity of paid children and youth workers in the diocese – in terms of gender, socio economic background, ethnicity and church tradition, particularly considering a diverse city where over 45% are from UKME backgrounds. Apprentices have led schools work, outreach and detached ministry as well as Messy Churches, toddler groups and after-school clubs. Well over half of the apprentices have since stayed in children and youth work beyond the initial 3 years. An independent evaluation in 2022 concluded ‘Useful models that have shown real value in Capital Youth and are worth consideration in the church should include: Apprenticeships both for youth mission and leadership development, especially where diverse contexts are being addressed’ In successfully applying to the Strategic Mission and Ministry Board in April 2023, over £1.5m was awarded to expand this scheme to 24 further apprentices, the diocese confirmed: *Our Mission Theory is that this programme will help to meet the outcome of doubling the numbers of young people, and enhancing diversity.*

Complaints Handling

While procedures and policies dealing with racist incidents exist for those working in dioceses, there are currently no formal disciplinary codes, charters, policies, or procedures that exist for dealing with racist incidents outside of general considerations within the Clergy Discipline Measure. Such considerations leave little room for reconciliation or restitution. We believe the Church of England must develop processes which provide confidence in a system that addresses issues appropriately and without fear of retribution.

From Lament to Action

THE COMMISSION IS monitoring the process of revising the Clergy Discipline Measure (CDM). The Commission met with a representative of the NCI legal office and is liaising with them on the draft Clergy Conduct Measure (CCM). However, the Commission seeks assurance that when the legislation is updated it will substantially address the concerns raised that GMH/UKME clergy are treated in a unequal manner.

The Commission notes that the reform does not provide a grievance procedure which has been good practice in other contexts. It also notes there is no national bullying and harassment policy or any consistent standard of expectations around behaviour and conduct in relation to race or ethnicity.

Regardless of what emerges from the CDM review, the Commission encourages senior leaders to take responsibility to engage personnel problems that emerge and seek reconciliation before resorting to a formal process.

The anecdotal evidence that suggests the adverse treatment towards GMH/UKME members and a general unresponsiveness regarding complaints is considered by the Commission as a failure of management within the Church. The Commission is concerned that senior leaders don't get close enough to situations and speak to the parties involved when conflict arises, but instead hide behind the process which often fails GMH/UKME persons.

Regardless of what emerges from the CDM review, the Commission encourages senior leaders to take responsibility to engage personnel problems that emerge and seek reconciliation before resorting to a formal process.

In relation to complaints about racial discrimination within the Church, the Commissioners are currently unable to answer basic questions relating to the size of the problem due to the lack of ethnic diversity data at all levels for purposes of analysis and monitoring. Capturing 'baseline data' in order to measure future progress (or lack of it) is a necessity to ensure that the recommendations of From Lament To Action are realised.

The need for diversity data-gathering within the Church was reinforced by the Secretary General to the Archbishops' Council who stated in relation to the NCI Belonging and Inclusion Action Plan: "We can't change what we don't know".

We don't know how many complaints are made each year, how many of these are against lay or ordained leaders, and how many of these lead to clear outcomes such as resolution, tribunal or resignation. The Commission will work with the RJU and the Dioceses to see what data may be available at the local level, and may also consult externally possibly with Unite to explore the available options.

Participation

The Church is poorer and less equipped for its mission without the full gifts of all its people being present in its leadership. This creates a lack of diversity of voice in decision-making, a lack of role models, and a lack of welcome. We make poorer decisions if we do not hear from and include people of many backgrounds and disciplines in our leadership structures.

From Lament to Action

THE COMMISSION HAS continued to highlight the issues raised in the report on GMH/UKME clergy welfare *'If it wasn't for God'*, by Dr Selina Stone. It notes the increasing numbers of vocations and ordinations within the Church of those from GMH/UKME backgrounds. However, the fact that 95% of the current cohort of GMH ordinands were born abroad, even though 25% of the local population does not identify as 'White British', highlights a serious failing over many decades in terms of the Church producing its own diverse leadership cohort.

The Participation and Complaints Handling Workstreams met with the ethnocultural networks and NCI leaders to discuss the situation facing Global Majority Heritage (GMH) ordinands, curates and clergy (OCs). Key issues raised at the meeting include:

There are few safe spaces for GMH OCs. The role of networks such as AMEN and UKME OCs along with UKME diocesan advisors were seen as crucial supports. Where counselling and care support is offered, often it is not culturally competent.

Financial and material wellbeing was also underscored particularly when family support was limited, which is a specific issue for the 95% of GMH OCs born abroad with limited direct family supports. Those who come on training visas feel even more vulnerable.

Those coming from abroad are sometimes unfamiliar with the nuances of English culture and the Church. There is no preparation for these differences including possible institutional prejudices that can be experienced.

While noting the considerable improvements in ministry formation there was a need to measure



Dr Selina Stone engaging with the ACRJ Participation and Complaints Handling workstreams

effectiveness. It is necessary to access data on those considered and selected for appointments particularly at the senior level. It was noted that Lay ministry is lagging behind on GMH participation in recruitment development.

There are many negative experiences of curacies and first incumbencies remain a challenge. There are unsuitable training incumbents lacking ethnocultural awareness and sensitivity. There is little awareness of the national fund to ensure all curates can be accommodated in a parish and the funding for first responsibility (incumbency) posts. Those good practices that take place at the diocesan level often are ad hoc and often not shared between dioceses.

Despite the racial justice awareness in TEIs, there remains a lack of cultural awareness and an appreciation of the complexities of race and inclusiveness. There is a need for standards to be set not only on diversity in curriculum content but TEI

structures and processes that impact on equality, diversity and inclusion. The underrepresentation of GMH staff in TEIs was raised.

The Workstreams encourages an audit of vocations to be undertaken to track the experiences of GMH members from discernment through to incumbency including specifically issues of complaints handling. This could draw on the two main TEI quality assurance processes: the Annual Self Evaluation (ASE) and 6-yearly Periodic External Review (PER) which is to assess welfare and pastoral care, equity (including gender, ethnicity and disability), conduct towards students, and diversity of the ministerial and teaching staff.

Just as today's football clubs, executive offices and even the Great Offices of State reflect talented UK-born GMH/UKME individuals, the diocesan senior leadership teams should reflect these realities and the TEIs should have pipelines of growing stars for the future. This will only come to pass with intentionality from the Church at all levels.

The Commission began a process of consultation with CMEAC at a joint meeting in July towards greater strategic alignment of their shared agenda and towards ensuring the contribution of persons of GMH/UKME to the mission of the Church is identified, nurtured, enabled, and celebrated.

The Commission notes, despite some recent high profile appointments, continued concern within the GMH/UKME clergy community about the process of appointments at both parochial and senior levels. This is another area of Church life where discussion has to proceed without adequate data. The Commission will seek further input on both numbers and strategy from the Crown Nominations Commission and Archbishops' Secretary for Appointments.



The Rt Revd Dr John Perumbalath was installed as the Bishop of Liverpool on 22 April 2023.



The Rt Revd Smitha Prasadam (Chair of AMEN) was installed as the Bishop of Huddersfield on 22 June 2023.



The ACRJ Participation and Complaints Handling workstreams met with ethnocultural networks and NCI senior staff to discuss the situation facing GMH ordinands, curates and clergy.



If it Wasn't for God

Key Recommendations (Covenantal Commitments) from *'If it Wasn't for God': A Report on the Wellbeing of Global Majority Heritage Clergy in the Church of England* include:

- Greater care must be taken in the selection of training incumbents
- Church support for GMH clergy networks and racial justice advocates
- A safeguarding approach to dealing with racial abuse
- Therapeutic support and spiritual direction by those from GMH backgrounds
- Monitoring ethnicity gaps and racial inequity

Archbishops Welcome Gypsy, Roma and Traveller Friendly Churches initiative

The Archbishops of Canterbury and York met with Gypsy, Roma and Traveller people in June as part of Gypsy, Roma, and Traveller Month to support the new initiative aimed at reaching out to people within these communities. The Gypsy, Roma Traveller Friendly Churches (GRTFC) will encourage and signpost churches to do more to welcome people into worshipping communities.

The Archbishop of Canterbury Justin Welby spent time with GRT communities in Poole as part of his mission visit to the Diocese of Salisbury. The Archbishop of York, Stephen Cottrell, walked with the Bishop of Carlisle James Newcome to the Appleby Horse Fair, the biggest annual gathering of Travellers in the country.

Archbishop Justin said: “I am deeply grateful to spend time with the Gypsy, Roma and Traveller community in Poole today, and acknowledge the pain and rejection felt by the GRT communities both now and in the past. We can and must do so much more to welcome, support, include and advocate for them. The Gospel of Jesus Christ and the mission of the church is about reconciliation, and it is my hope that the Gypsy, Roma and Traveller Friendly Churches initiative will enable a bridge between settled people and Travellers and be part of this reconciliation process. I am fully supportive of this initiative.” Archbishop Stephen said: “I was delighted to be at Appleby Horse Fair today and to support the launch of Gypsy, Roma and Traveller Friendly Churches. I have seen and heard of the prejudice and racism the GRT communities face in their daily lives. As a church we need to do more to stop this. And making a positive step to actively welcome them into our worshipping communities will help to bring about change.”

The GRT Friendly Churches initiative is a result of the work of different churches led by Gypsies, Roma, Travellers and non-Travellers who have been reaching out to GRT communities. Churches can befriend and work alongside Gypsies and Travellers, which could include offering to pray with a family, offering water to people who are camping



Archbishop Justin at the launch of the Gypsy, Roma and Traveller Friendly Churches initiative at the Church of the Good Shepherd, Poole

on the roadside, signposting people to services they need, or accompanying people to an appointment or engaging in more complex advocacy.

There is a vibrant Christian faith amongst these communities, but Roma, Gypsy and Traveller people encounter extreme prejudice. Gypsy, Roma and Traveller Friendly Churches seeks to reach out and break down centuries of marginalisation and fully welcome all into the full life of the church. The Church of England has acknowledged it failing in supporting GRT communities.

Patronage, Governance & Funding

The patronage system within the Church of England is often understood as that of guardian of the breadth of belief and practice within the Church, helping to safeguard Anglican identity. The chief impact of the patronage system is through appointment processes and endowments. While it is fair to note that appointment processes have become more transparent and open, and endowments are less significant today, it is worth testing these stated assumptions about the exercise of patronage, paying particular attention to their effect on ethnic diversity. In the process, we want to ask whether an institution that still openly exercises the power of patronage in its affairs is capable of initiating and enabling a process of cultural change that would radically alter the ethnic makeup and landscape of licensed ministry across the Church. This institution is inextricably bound up in the practice of the Church of England and in the laws that govern the institution (Ecclesiastical Law, Law of Real Property, Employment Law), most of which is enshrined in statutes, government regulations, and Pastoral Measures. How might the application of these laws help promote or hinder greater ethnic diversity?

From Lament to Action

The Commission is pleased that the inaugural meeting of the Racial Justice Triennium Fund approval panel favourably considered applications of approximately £.75m for funding which included submissions from dioceses in the Provinces of both Canterbury and York, support for capacity building and advocacy for an umbrella ethnocultural network, and an innovative social enterprise initiative targeted at GMH church members. It encourages those dioceses needing to develop a racial justice plan and/or put a strategy in place including internal structures and processes to support the implementation of *From Lament To Action* (FLTA) to take advantage of the small grants available.

THE COMMISSION WAS encouraged by the fact that on 20 March 2023, the Archbishops' Council approved processes for the release of the triennium funding to support the implementation of From Lament To Action (FLTA), which is now available to dioceses, the ethnocultural networks, NCIs, and locally to support innovative projects and initiatives.

It notes that while the Council intend to align administrative arrangements with other internal funding streams, there is need for a separate process to govern the resources and that the Council approved a decision-making panel, with related delegated powers and a requirement to submit reports on funding annually.

The panel incorporates key stakeholders in racial justice specifically Dame Melanie Dawes from the Archbishops' Commission for Racial Justice, the Rt Revd Smitha Prasad from the Anglican Minority Ethnic Network (AMEN), the Ven. Rogers Govender from the Committee for Minority Ethnic Anglican Concerns (CMEAC), Ms Veda Harrison from the Strategic Mission and Ministry Investment Board (SMMIB), and a diocesan representative from Canterbury, the Rt

Revd Rosemarie Mallett, and from York, the Rt Revd John Perumbalath. The Council further agreed that the Rt Rev Rosemarie Mallett would chair the approval panel and that the Secretary General of the Council (or his nominee) and the RJU director would be ex officio. The panel is supported by NCI staff.

While the Council did not approve funding to directly support staff posts but rather sought to ensure the outcomes as identified in FLTA, the Commission notes where human resources are required to achieve these outcomes they can be made available.

The Commission is pleased that the inaugural meeting of the approval panel favourably considered applications of approximately £.75m for funding which included submissions from dioceses in the Provinces of both Canterbury and York, support for capacity building and advocacy for an umbrella ethnocultural network, and an innovative social enterprise initiative targeted to GMH church members.

It notes that the RJU organised funding webinars and is working to address the fact that some

organisations including many ethnocultural networks may not possess the legal personality required to access funding directly.

It encourages those dioceses needing to develop a racial justice plan and/or put a strategy in place including internal structures and processes to support the implementation of *From Lament To Action* (FLTA) to take advantage of the small grants available. Funding guidelines are included at Appendix 2.

There is a sense that dioceses aren't prioritising a racial justice agenda to a sufficient degree including not aggressively pursuing the funding which is now available.

The Commission is concerned that the current level of focus and capacity to address racial justice issues across the Church particularly within dioceses is insufficient to realise the FLTA outcomes. There is a sense that dioceses aren't prioritising a racial justice agenda to a sufficient degree including not aggressively pursuing the funding which is now available. At the same time, the level of confidence amongst GMH/UKME leaders, both lay and ordained, on realising the racial justice agenda is also low.

The Commission met with the Project Director of the National Church Governance Review and the Stakeholder Engagement Policy Manager in March. The Commissioners recognise that the transformative nature of the racial justice agenda brought to the fore some of the institutional

challenges in the Church. It notes the many vested interests, and entrenched ways of working that appear cumbersome, slow, and lacking in transparency. This reinforces a context where there is a constant danger of governance failings, as those highlighted in FLTA.

The Commission is supportive in principle of the proposal to reduce the number of NCIs from 7 to 4 and clarify their purpose. Also, it is supportive of the proposal to simplify the NCI Committees structure and reduce the size of NCI Boards, and to make fresh appointments to broaden diversity and skills. Good governance requires diverse perspectives, as is affirmed by the Charity Governance Code – and greater clarity leads to more trust. Diversity is essential to ensure NCI bodies reflect the communities they are established to serve.

The Commission endorses the Review Board's proposals to ensure that National Church Boards and Committees include broadly equal numbers of men and women, a mix of church traditions, a mix of age groups, those from GMH backgrounds, a range of socioeconomic and geographical backgrounds and those with disabilities. Such a position functions for the overall good of the Church by enhance its ability to incorporate the voice and perspectives of the whole of the community it represents and generate further positive change over time.

Progress on the Recommendations made by the Anti-Racism Taskforce*

The Archbishops' Commission for Racial Justice's Terms of Reference committed it to building on the forty-seven recommendations of the Anti-Racism Taskforce report, *From Lament to Action*, and to pursuing change that 'captures the aspirations of the 47 recommendations set out in that report'. The table below lists those recommendations, and briefly notes the kind of progress that had been made against each one by July 2023.

The table below lists the report recommendations in summary form (the full text is given in Appendix 5). It then gives a very brief indication of how far each has been taken forward. Some recommendations have multiple parts to them and might have ticks in several columns.

In the 'under consideration' column, we have given an indication of the main location of discussion:

- A Archbishops' staffs
- C Cathedrals
- CNC Crown Nominations Commission
- D Dioceses
- DAG Development and Appointments Group
- GS General Synod
- NMT National Ministry Team
- SIB Strategic Investment Board
- SLDP Senior Leadership Development Programme
- TEI Theological Education Institutions

* Note that the table is based on the February 2022 Synod Report on the progress of the 47 Recommendations of *From Lament to Action*

Recommendation	Progress and updates							
	Under consideration	Rejected or unable to proceed	Taken forward in alternative form	Some progress	Significant progress	Completed	Dependent upon resource allocation	
P1	GS				✓	✓		This is now complete; 10 co-opted members of Synod are now in place and will remain on Synod until July 2026
P2					✓	✓		NCIs data services have now widened the aspects of diversity that are captured as staff personal data (working within GBRP practices). All diversity is now collected on new People System and communications campaign began to work towards 100% declaration rates.
P3		✓	✓					Ministry Development Team have committed to 30% of intake of Senior Leadership Development Programmes being of GMH background.
P4	SDLP				✓			Still dependent on resources. AC did not approve request for resource in MDT to attend to this. Now being considered by RJU.
P5							✓	The End to End review of recruitment processes has now nearly concluded and full recommendations will be provided at the end of June. This has included a review of all aspects of how the NCIs present externally to applicants, Chief Officer, Hiring Manager, HR team, and New Joiner interviews and focus groups and consultation on recommendations with a wide range of stakeholders.
P6	D				✓			End-to-end review of internal and external recruitment will cover review of search partners and assessment approach for senior appointments.
P7	CNC							
P8		✓						

Participation

✓ Progress as recorded in February 2023 ✓ Progress since February 2023

Recommendation	Under consideration	Rejected or unable to proceed	Taken forward in alternative form	Some progress	Significant progress	Completed	Dependent upon resource allocation	Progress and updates
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Participation

P9	Diocesan leadership shortlists	D						
P10	Clergy recruitment reporting	D						
P11	Recruitment panel training				✓		✓	NICs are delivering new training to all staff and managers on inclusion and bias including on racism.
P12	Bishops' Councils representation	D						
P13	Non-Residential Canon diversity	C						
P14	Cathedral Chapter diversity	C						
P15	Archbishops' networking events	A		✓				
P16	HE chaplain diversity		✓					



Progress as recorded in February 2023



Progress since February 2023

Recommendation	Under consideration	Rejected or unable to proceed	Taken forward in alternative form	Some progress	Significant progress	Completed	Dependent upon resource allocation	Progress and updates
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Education

E1	School leader programmes			✓			✓	
E2	CofE school staff development			✓			✓	
E3	TEI worship, placements	TEI		✓	✓			NICs are delivering new training to all staff and managers on inclusion and bias including on racism. Still dependent on resources. AC did not approve request for resource in MDT to attend to this. Now being considered by RJU. Post doctoral appointments will support on Global Perspective Theological resources The Formation Framework for candidates now includes explicit references on engaging with diverse and marginalised perspectives. Common Awards have adopted a Statement of Intent of what should characterise all training for Licenced Ministry (this does not make specific modules compulsory but rather requires adaptations across the curriculum. External Evaluation of Church of England school exclusions project has been brokered with Goldsmiths, University of London. Desktop data exercise currently underway.
E4	TEI curriculum and staff training			✓	✓		✓	
E5	School discipline audit		✓				✓	
E6	CofE school staffing			✓			✓	
E7	School assembly resources				✓		✓	
E8	TEI personnel audit				✓			No further update from in person meeting with ACRJ in June 2022
E9	Racial justice study materials				✓			
E10	TEI worship resources				✓			No further update from in person meeting with ACRJ in June 2022
E11	Racial Justice Sunday resources				✓			

Recommendation	Under consideration	Rejected or unable to proceed	Taken forward in alternative form	Some progress	Significant progress	Completed	Dependent upon resource allocation	Progress and updates
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Training and Mentoring

T1	Mentoring of bishops	DAG			✓			First cohort of bishops and mentors registered and first training on Effective Conversations undertaken November 2022. Mentoring relationships to commence Q1 2023
T2	NMT anti-racism lead			✓		✓		
T3	Learning programme			✓		✓		
T4	Guidelines for diocesan officers			✓		✓		
T5	Guidelines for DDOs			✓		✓		Still dependent on resources.
T6	Guidelines for TEIs			✓		✓		AC did not approve request for resource in MDT to attend to this.
T7	Mentoring of bishops	DAG		✓				Now being considered by RJU.
T8	Diocesan anti-racism policies	D						
T9	Diocesan training programme			✓			✓	

✓ Progress as recorded in February 2023



Progress since February 2023

Recommendation	Under consideration	Rejected or unable to proceed	Taken forward in alternative form	Some progress	Significant progress	Completed	Dependent upon resource allocation	Progress and updates
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Young People

Y1	Diocesan networking events	D						
Y2	Diocesan youth/school resources	D						
Y3	Youth referral website	D	✓					
Y4	SIB prioritise relevant bids	SIB			✓			
Y5	Global majority youth forum		✓		✓			
Y6	Training for youth leaders		✓					

✓ Progress as recorded in February 2023



Progress since February 2023

Recommendation	Under consideration	Rejected or unable to proceed	Taken forward in alternative form	Some progress	Significant progress	Completed	Dependent upon resource allocation	Progress and updates
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Structures and Governance

S1	Racial Justice Directorate				✓			Director, Racial Justice started November 2022. Project and Secretariat Manager started December 2022. Deputy Director started Easter 2023.
S2	Replace CMEAC	✓				✓		Decision taken to retain CMEAC. Chair of CMEAC sits on Archbishops' Council.
S3	Governance audit/research				✓			Living Ministry UKME Clergy Wellbeing project ('If it were not for God...') was published in Autumn 2022 and has been used as a basis of several discussions about access subsequently Audit of senior trustee boards complete.
S4	Diocesan Racial Justice Officers	✓	✓				✓	See results of survey of Diocesan practice in main report.
S5	Governance representation							Church Buildings Council has a Contested Heritage Committee with 4 members of GMH. Cathedrals Fabric Commission for England has diversified representation with now 3 members of GMH. Change to law proposed to widen nominations to the full College of Bishops. National Church Governance Project Board has developed its proposal for the July 2023 Synod, with a key aim being to increase the diversity of National Church Committees and Boards. The Chair of the Project Board has met with the Chair of the Racial Justice Commission to discuss the types of measures that could be put in place to strengthen this commitment.

✓ Progress as recorded in February 2023



Progress since February 2023

APPENDIX 1:

Revisiting the Rustat Case

Professor Mike Higton

In this article the symbol § for 'section' or 'paragraph' is used for references to the Rustat judgment (and other legal documents) e.g. (§71). References to other sources are numbered, with the sources cited at the end.

Introduction

In May 2021, Jesus College Cambridge submitted to the Diocese of Ely a 'faculty petition' – that is, a formal request to alter the fabric of an ecclesiastical building – asking for permission to remove from the west wall of the college chapel a large memorial to Tobias Rustat, 'because of Rustat's known involvement in the transatlantic trade in enslaved Africans'.¹ On 23 March 2022, following hearings the month before, David Hodge QC, Deputy Chancellor of the diocese, provided a written judgment in which he denied the application. The college, he said, had not provided a convincing case that the removal of the monument was 'necessary to enable the Chapel to play its proper role in providing a credible Christian ministry and witness to the College community', and such a case was needed to outweigh the 'considerable, or notable, harm' that would result from the removal 'to the significance of the Chapel as a building of special architectural or historic interest'.²

The judgment is, inevitably, presented as a balancing act. It weighs the arguments for removal against the arguments for retention. It will be my argument, however, that the processes of weighing were, in this case, imbalanced. In the presentation

of the case to the court, in the questioning and discussion that took place at the hearings, and above all in the written judgment provided, there are signs that the wrong things were weighed, and the right things weighed wrongly. Whether the final decision was right or wrong, the process that led to it was misshapen, and there is urgent need for a rebalancing of such processes if such failures are to be avoided in future.³

Frameworks for judgment

Hodge's judgment sits within three concentric frameworks. The first is the faculty system itself. In general, English buildings of 'special architectural or historic interest' are protected in law: 'listed building consent' is required before repairs or modifications can be undertaken.⁴ In the Church of England and several other denominations, however, listed buildings 'whose primary use is as a place of worship' are exempt from this process, and are instead subject to a church-based process intended to provide an equivalent level of protection.⁵ This ecclesiastical exemption is the reason that the faculty system exists, and the key feature distinguishing it from secular planning law is that decisions 'must have due regard to the role of a church as a local centre of worship and

mission'.⁶ (Proposed changes to cathedrals are subject to a slightly different process, under the Care of Cathedrals Measure 2011, but the criteria employed are similar.⁷)

In recent years, decisions within the faculty system have been taken in the light of the 'Duffield guidelines', named after a 2013 case heard by the Court of Arches (a court of appeal for faculty cases in the Province of Canterbury). Under those guidelines, the court that hears a faculty case must ask how serious would be any 'harm to the significance of the church as a building of special architectural or historic interest', and must ask

will any resulting public benefit (including matters such as liturgical freedom, pastoral well-being, opportunities for mission, and putting the church to viable uses that are consistent with its role as a place of worship and mission) outweigh the harm?

The harm to the building caused by the proposed work must be weighed against the public benefit the work generates: 'the more serious the harm, the greater will be the level of benefit needed before the proposals should be permitted'.⁸

The third framework governing the court's discussion of the case is provided by the Church of England's guidance on Contested Heritage in Cathedrals and Churches. This is statutory guidance – that is, guidance that 'must be considered with great care' by the court in cases of contested heritage.⁹ Historic England, the body responsible for guidance in the secular planning system, explains the phrase 'contested heritage' in these terms:

*Our buildings, monuments and places sometimes bring us face to face with parts of our history that are painful, or shameful by today's standards. We recognise that there are historic statues and sites which have become symbols of injustice and a source of great pain for many people.*¹⁰

The Church of England's guidance sets this in a church context. The process of making judgments about contested heritage should support

*the mission of the Church by helping churches to be places of welcome and solace for all people. At its heart is the fourth Mark of Mission, which enjoins everyone in the Anglican Communion 'To transform unjust structures of society, to challenge violence of every kind and pursue peace and reconciliation.'*¹¹

Necessarily, then, the court's judgment of the proposal to remove the Rustat memorial involved a balancing act. On the one hand, the court had to weigh any harm to the architectural and historic significance of a listed building. On the other, it had to weigh the benefits to the worship and mission undertaken in that building, and in particular to its ability to be a place of welcome for all people.

A strange balance

It is worth acknowledging straight away that there is something very odd, from a theological point of view, about weighing the harm to a building against the benefit to pastoral care and mission. Hodge describes being met on his arrival at the college with 'home-made placards reminding me that "Churches are people not marble"¹² – and it is not hard to see the force of the protestors' point. There were moments in the proceeding where the strangeness of this comparison came to

the fore – as when Roger Bowdler FSA, a former director of listing at Historic England, said that the college’s ‘approach to the monument is akin to scapegoating’ (§71). Language that we might normally expect to be applied to beings capable of registering that they are being ostracised and made to bear guilt is here applied to several metric tonnes of carved stone.

To make theological sense of this comparison, however, it is necessary to understand how the architecture and history of the building and its monuments are themselves significant to the people who use the building – to their worship, their pastoral care, and more broadly their flourishing. Hodge’s judgment recognises this, quoting the words of Sarah Singleton QC in an earlier case:

*churches ... constitute a tangible and spiritual history which touches everyone including the people of the past, the present and the future ... They connect us to each other and to those who went before us and to those yet to come by our mutual and continuing appreciation and enjoyment of their beauty and history ... Within the church the preservation and development of beauty and history is undertaken to the glory of God.*¹³

From this point of view, one might expect that arguments for and against any proposed change in a church building would be framed primarily in terms of their likely impact on ‘the people of ... the present and the future’, and that arguments about artistic and architectural significance in the abstract would need contextualising by such considerations of human impact in order to be taken seriously. One might, more broadly, expect that a church court would demonstrate greater facility in discussing matters of pastoral care,

worship, welcome and inclusion than in discussing matters of architectural history. As we shall see, however, quite the opposite is true in the Rustat case.

Valuing the memorial

A great deal of expertise and a great many words were brought to bear during the Rustat case in establishing the historical and architectural significance of the monument.¹⁴ It is not just individual experts who spoke; numerous august bodies weighed in:

- Historic England,
- The Ancient Monuments Society,
- The Society for the Protection of Ancient Buildings,
- The Georgian Group,
- The Church Buildings Council, and
- The Church Monuments Society.

All of these have long experience in assessing historical and architectural significance and in communicating such assessments in contested cases.

The discussion of historical and architectural value pursued in this case is of a distinctive kind, when one tries to locate it amongst the many different forms taken by scholarly discussions of such matters. Throughout the case, architectural value was discussed in terms largely abstracted from the human histories amongst which the objects in question were produced and within which they have been received and understood. Architectural value was presented as if it were a matter that could be objectively determined, with no hint of subjectivity. It was presented as a matter for dispassionate judgment and calmly applied reason.

No questions were raised about the origins and development of this scale of values, nor about whose interests its maintenance might serve, nor about its relationship to the chapel’s proper purpose as a house of worship – even though, as Hodge himself notes at one point, ‘a church (or a college chapel) is a house of God and a place for worship: it does not belong to conservationists, to the state or to the congregation, but rather to God’ (§5).¹⁵

This is crystallised at one point in the judgment, when Hodge is summarising the evidence of Roger Bowdler, who is (as I mentioned above) a former director of listing at Historic England.

*Dr Bowdler accepted that his expertise lies in assessing historical significance in listing matters rather than in matters of worship (a point Dr Bowdler had acknowledged at page 21 of his report, where he had said that as his document was ‘concerned with matters of heritage significance’, he would avoid comment on the ‘pastoral and missional context’). Mr Gau described the manner of Mr Hill’s cross-examination, with some justification, as ‘unhelpful “hair-splitting”. I suspect that the reason for this was because it was very difficult to challenge Dr Bowdler’s reasoned opinions. (§73)*¹⁶

The court, in its handling of this side of the case, shows that it is used to receiving and interpreting this kind of evidence. Diocesan consistory courts like this are, after all, well used to hearing faculty cases, and so well used to receiving representations of this kind on behalf of buildings and monuments. It is, it seems, clear to the court what counts as expertise in relation to such evaluation, and where such expertise is to be found. By long usage, it has

come to seem objective and all but unchallengeable.

A false framing

Matters are quite otherwise with the case for the monument’s removal, based as it is upon the claim that the continued presence of the monument represents ‘a serious obstacle to the Chapel’s ability to provide credible Christian ministry and witness to the College community and a safe space for secular College functions and events’ (§3).

It becomes clear from the way that case is presented, the testimonies and arguments that supported it, the questions and counter arguments that were launched against it, and in the terms in which, reflecting on all this material, Hodge expressed his judgment, that the court had much less facility in handling this side of the argument. In part, this was simply a matter of the stark imbalance in the support that was brought to bear: there was on this side little of the well-oiled, well-funded, well-recognised machinery of institutions and individual expertise that we saw contributing to the discussion of architectural and historical value. In part, though, it speaks of something deeper: a lack of competence in handling questions about the impact of contested heritage on churches’ and chapels’ ability in the present to be places of ‘welcome and solace for all people’.

This lack can be seen in the emergence, over the whole course of the case, of a false framing of the question that faced the court. The first element of this false framing is a simple misdirection of the court’s attention. The Church of England’s contested heritage guidelines are very clear that the handling of such cases

is not about judging people in the past by the standards of the present, but about how items

*of contested heritage and wider issues of under-representation affect our ability to be a Church for all in the 21st century.*¹⁷

*The focus of discussion should be the impact of a piece of material culture on a church or cathedral's ability to be a place of welcome and solace to all, and how this should best be addressed, not on whether an individual deserves to be expunged from the historical record.*¹⁸

*In terms of attempting to justify a physical intervention such as altering or removing a memorial what needs to be proven is not principally that a memorial is to somebody (or perhaps donated by somebody) whose views or actions we would now condemn, but rather that the presence of the memorial has a demonstrable negative impact on the mission and ministry of the church or cathedral.*¹⁹

Repeatedly, however, Hodge – reflecting the arguments made repeatedly by the parties opponent, as well as to a certain extent the claims made by the college – draws our attention precisely to the question of how Rustat himself should now be judged. In his overall summary of the case he makes this central. He draws attention to Rustat's 'undoubted qualities of duty and loyalty to his King, and his considerable charity and philanthropy' (§8) and hopes that 'when Rustat's life and career is fully, and properly, understood, and viewed as a whole, his memorial will cease to be seen as a monument to a slave trader' (§7).

Hodge goes on to express his hope Rustat's involvement in the trade in enslaved Africans 'can be acknowledged and viewed in the context of his own time' (§8). This is the second element in the

production of the false framing. The first element is the directing of the court's attention away from the impact of the memorial in the present and onto the judgment of Rustat himself. The second is the insistence that Rustat cannot be judged by today's moral standards. After all, as Hodge says, quoting L.P. Hartley, 'The past is a foreign country; they do things differently there' (§7). Lawrence Goldman, one of the parties opponent, put things more strongly: 'it is intellectually and morally illegitimate to convict figures from the past for transgressing principles that we now uphold'.²⁰

The third element in the false framing of the case follows close upon the second. Instead of judging Rustat by the standards of the present, we are directed instead to look upon him simply as one more fallible human being – a fellow sinner. In Hodge's judgment, it seems that Rustat's involvement in the trade in enslaved Anglicans can fairly be treated as just one more example of human sin – a reminder, in fact, that we are all sinners (§9). (Araba Taylor has called this 'the "all sins matter" defence'.²¹) The Rustat memorial, Hodge says

may be employed as an appropriate vehicle to consider the imperfection of human beings and to recognise that none of us is free from all sin; and to question our own lives, as well as Rustat's, asking whether, by (for example) buying certain clothes or other consumer goods, or eating certain foods, or investing in the companies that produce them, we are ourselves contributing to, or supporting, conditions akin to modern slavery, or to the degradation and impoverishment of our planet. I acknowledge that this may take time, and that it may not prove easy; but it is a task that should be undertaken. (§8)

Contemplating such imperfection might be uncomfortable, but that discomfort is an unavoidable part of looking open-eyed at our fallen world.

I bear in mind also that whilst any church building must be a 'safe space', in the sense of a place where one should be free from any risk of harm of whatever kind, that does not mean that it should be a place where one should always feel comfortable, or unchallenged by difficult, or painful, images, ideas or emotions, otherwise one would have to do away with the painful image of Christ on the cross, or images of the martyrdom of saint (§9).

Leaving aside the rather important difference between images that memorialise those who suffered and images that memorialise those who profited from others' suffering, it is clear that the discomfort envisaged here is quite generic. It is a discomfort that might be produced in any sensitive observer, faced with any historical image of sin and suffering whatsoever.

When we put all of these elements together, they give a very definite framing of the question facing the court. That question, it seems, concerns a generic observer in the present, and what they are to make of sins committed in a time long past – a 'foreign country' of different laws and different mores. The distance between the observer and the object of their contemplation is such that the primary connections envisaged between them are found in their common humanity and their common fallibility. The observer is envisaged as someone one who might approve or disapprove of the past figure, and who might be made more or less uncomfortable when contemplating their sins – but only because any example of painful

actions in the past might prompt such difficult but necessary reflections in any reasonable observer in the present.

Hodge expresses very clearly his hope that, in Rustat's case, this distanced, sober, and quite generic reflection might lead to forgiveness.

Whenever a Christian enters a church to pray, they will invariably utter the words our Lord taught us, which include asking forgiveness for our trespasses (or sins), 'as we forgive them that trespass against us'. Such forgiveness encompasses the whole of humankind, past and present, for we are all sinners; and it extends even to slave traders. (§9)

Missing the real story

As I have already noted, the Church of England's statutory guidance is clear that the emphasis in cases of contested heritage should not fall on whether a figure from the past is to be condemned or forgiven. The emphasis should fall on the pastoral and missional impact of this heritage in the present. In the words of a more recent case, about a different memorial, the proper focus is not 'moral judgments about the character' of the person memorialised, but 'the impact of the memorial upon the function of the worshipping community that serves God and the community in this place today.'²²

In order to assess this impact well, a quite different framing is needed from the generic and ahistorical one that dominated the majority of discussion in this case, and that governed Hodge's ruling. Ben Fulford, in a blog post written shortly after that ruling was published, identified precisely what is missing from it:

*There is no consideration of the legacies of slavery and colonial rule either globally, in the UK or in Cambridge, nor of the connections linking that past to present structural inequalities affecting the lives of black people in the UK, including in Higher Education. There is no inquiry after the intergenerational effects of slavery and colonial rule in the racialisation and situations of those who come to study and teach in our elite institutions and their pedagogy. There is no thought about the significance of such questions for the meaning of this memorial, in this position, for black people or other minorities.*²³

In a recent article in the Ecclesiastical Law Journal, Araba Taylor speaks in similar terms of the judgment's

*resolute refusal to acknowledge that any of its sequelae are still infecting today's body politic, let alone the Body of Christ. It also sets slavery clearly in the past – as in, over and done with.*²⁴

In other words: the problem considered in the Rustat case is not a crime long past, upon which people in the present can only look back as distanced observers. It is, rather, the way in which the trade in enslaved Africans has shaped, and has gone on shaping, the world in which we live, including the worship that now takes place in Jesus Chapel.

This is true materially. The trade in enslaved Africans decisively shaped distributions of wealth around the world, and across several societies, creating and exacerbating massive and unjust inequalities that have been maintained fiercely, and often violently, in the two centuries since. Britain may eventually have ended this trade, but

if true repentance includes an effort to repair what has been broken, Britain's repentance from the trade must be judged partial, grudging, and still very much incomplete. Reparation was certainly paid, and in vast quantities, but it was paid only to the 'owners' of enslaved people, rather than to the enslaved people themselves.²⁵ The material inequalities that the trade produced were left to fester, and they still mark the world within which the worshipping life of Jesus Chapel now takes place.

It is also true culturally. In order to produce the kind of culture in which Rustat could, without moral qualm, engage 'in perfectly legal investment in a perfectly legal trade' (§44), people had to learn to deny the full humanity of Black Africans. Patterns of imagination and evaluation had to grow and spread that would make this profitable trade morally excusable. But those racist patterns of imagination and evaluation have long outlasted the trade that they excused.²⁶ They have proved to have very stubborn roots indeed, and they are still very much an active force in British society today – and, again, this legacy shapes the world within which the worshipping life of Jesus Chapel now takes place.

We are considering, then, a history that has continuing effects in the present, effects which have very different impacts upon Black people from those which they have upon White. It is this ongoing history and its present impact that are missing from the false framing that dominates the Rustat ruling.

Even the Church of England's Contested Heritage guidance equivocates at this point. It acknowledges that 'The effects of enslavement continue to impact the lives of many UK ethnic minority

communities' – but that sentence continues

*...to whom, at best, these objects may be reminders of an 'overcome' past, a horror from which we celebrate our extrication; at worst, for these objects to remain in place with no discussion or interpretation could be taken to imply that the oppression and disenfranchisement they evoke for many in affected communities is socially and theologically acceptable to the Church.*²⁷

Neither side of the 'at best', 'at worst' contrast expressed here points unambiguously to the fact that race-based oppression and disenfranchisement are ongoing and active forces in the world today – although the same guidelines do acknowledge elsewhere that 'Systemic and targeted discrimination is still faced by UK minority ethnic communities today'.²⁸

Rustat's memorial matters not because it is one more example of the generic sinfulness of human beings, but because it is a memorial to one of the men who helped create this specific history of ongoing harm. Remember that investments like his were not an accidental feature of the trade in enslaved Africans; they were the very motor that created it, and drove it to all the depths that it reached. That trade was created by the expectation of profit, and sustained by its realisation: it was, above all, a creation of commerce. In investing in this trade, Rustat and men like him were not simply skimming something from the surface of a horror that would have existed without them. They were providing its *raison d'être* – and, by so doing so, helping to power something that is still having devastating effects in the present.

What is at stake in the Rustat case is not the reactions of an unmarked or neutral observer

discomforted by evidence of past mores. What is at stake is the experience of Black people who, day by day, are still navigating the ongoing and poisonous effects of this very specific history. What is at stake is the question of whether, in order to worship in this college chapel, they should be required to sit beneath a monument that celebrates one of the people whose investment helped create the continuing trauma in which their lives are entangled.

The 'safe space' that is needed is not a space free from generic discomfort. It is not a space free from anything that might make one acknowledge and wrestle with the pervasive brokenness of the world. It is, rather, a space that does not require people who experience the ongoing trauma of racism to be exposed, as an unavoidable accompaniment of their worship, to a celebration of one of the people who funded their abuse.

As the Archbishop of Canterbury said, a few weeks after the Rustat judgment was handed down:

*if we are content with a situation where people of colour are excluded from places of worship because of the pain caused by such memorials, then clearly we have a lot further to go in our journey towards racial justice.*²⁹

The place of testimony

I noted above that the assessment of the architectural and historical significance of Rustat's memorial was informed by weighty institutions, drew upon acknowledged experts, and was conducted in language that communicated sober objectivity – and that all of this was a familiar part of consistory court cases.

I also claimed that the other side of the proceedings,

the consideration of the present impact of the memorial, was not handled with anything like the same competence and assurance. This is not, it must be stressed, because there is any lack of expertise that could have been drawn upon to substantiate and elaborate the claims I have made about the ongoing effects of the trade in enslaved Africans, the traumatic impact of racism upon people today, and the specific ways in which those impacts are felt in Anglican worship and in institutions of Higher Education. Those are matters that have been widely and deeply studied, on which there is a large and growing scholarly literature, and in which it is not hard to find experts more than capable of explaining the general claims to a court audience, and leading those audiences through their relevance to particular cases. The problem – and it is a systemic one, rather than being limited to any one person or group – is that recourse to such expertise has not become a habitual part of the Church of England’s deliberations in this area (nor, indeed, in any other). Recourse to such expertise could provide a foundation for this side of the court’s inevitable balancing act no less weighty, and no less objective than the expertise regularly brought to bear on ‘matters of heritage significance’.

Nevertheless, precisely because this side of the case involves speaking about the impact of contested heritage on real people in the present, it properly also includes personal testimony. In most consistory court cases, such testimony will be received and responded to in writing; the Rustat case was unusual in that it involved a hearing in which such testimony was also presented orally. Perhaps the central example of personal testimony in the Rustat case was that given by the Master of Jesus, Sonita Alleyne. In her written submission to the court, quoted in Hodge’s judgment, she testifies that

Every time I go into the Chapel as a black woman, who is descended from slaves, whose ancestors were the lucky line that survived the slave plantations of Barbados, I feel like I am giving a false impression that everything is fine. It is not.³⁰

In order to do their job well, the church’s courts need to hear and to value such properly subjective testimony, because they need to understand the specific forms of pain caused by the objects that they are considering. And they need to hear this testimony, not as providing questionable examples of what any reasonable person might be expected to experience in this space, but as evidence of the particular impact that such heritage has on those caught up in the ongoing effects of that heritage.

Some of those who spoke in favour of retaining the monument criticised the emotional nature of the case made for removing it. Goldman asked the court to be ‘honest, accurate, and entirely without sentiment in examining and detailing the life, and indeed the crimes, of historic figures’ (§108), Bowdler of ‘a regrettable lack of objective balance’ in the college’s case (§71). It is not clear whether Hodge is echoing those comments when he describes the Master’s testimony as ‘highly emotive’ (§43), and the College’s case overall as ‘powerful, and emotive’; those comments do not come with an explicit evaluative gloss. The overall impression given by his judgment is nevertheless that he is considerably more comfortable when handling the ‘reasoned opinions’ of a witness like Bowdler than the emotive testimony of a witness like Alleyne.

One might wonder whether a response ‘entirely without sentiment’ is really more objective – that is, more truly adequate to the reality – than

an emotive one, when the objects in question are actions that produced the history of enslavement and its ongoing legacy of racism. In this context, however, the more important point is that, in order to answer the question mandated for it by the Church of England’s guidelines, the court needs to receive, and to give due weight, to testimonies that convey the subjective impact of contested heritage in the present. It needs to receive, and to know how to respect and value, emotive testimony.³¹

The way forward

The trying of the Rustat case involved a false framing, focused on the question of how a generic observer in the present might appropriately respond to uncomfortable actions in a history long past. It missed the real story, of the ongoing legacy of enslavement, and the present impact of the Rustat memorial upon the specific people whose lives are still being harmed by that legacy. As a result, it did not give due place to the testimony of those who feel that harm most keenly. It showed itself highly competent in assessing the artistic and historical significance of the memorial (at least for a certain rather abstract sense of ‘significance’). It showed itself considerably less competent in assessing the impact of the memorial on the chapel’s ability to be a place of welcome and solace to all.

If the Church of England is to ensure that the consideration of contested heritage is handled more fairly than this in the future, there are several lessons to be learnt.

First, there is a need for appropriate training. This is not simply a matter of generic ‘diversity training’. Something much more specific is needed. Trevor Cooper, in an analysis of the Church of England’s guidance on contested heritage published before the Rustat case, notes that it takes consistory courts

into new territory:

the guidance requires the need for change to be evaluated not in terms of change allowing activities which were physically impossible before, but at least partly in the light of attitudes and reactions to the contested object – for example, the painful feelings it may provoke in some people, or the high regard in which others might hold the same object – and their consequences. This is a very significant shift in the notion of need.³²

Those involved in these courts will need to learn how best to handle the evidence and arguments pertinent to this unfamiliar kind of assessment, and how to avoid common pitfalls. That might include, for instance, training in identifying and dismissing what is colloquially called ‘whataboutery’, an egregious example of which turns up repeatedly in the Rustat case, in the posing of the question, If the Rustat memorial is to go, what about that to Cranmer? (§§44, 47). That argument only works if one has already fallen for the false framing that dominates the Rustat judgment, in which the question is about the impact of any difficult history upon a generic observer in the present. Training in the appropriate handling of cases of contested heritage would need to include training in avoiding this and other common ways in which attention is distracted from the specifics of the case in hand, and the questions that the court is charged with answering. More generally, there is a need for training in how to avoid altogether the false framing of the question before the court, and how to centre not the perspectives of supposedly generic and distanced observers, but the testimony of those Black people (and members of other communities harmed by the histories from which contested heritage comes) whose welfare is most directly at stake.

Second, more thought needs to be given to the eliciting and sensitive handling of such testimony (whether received in writing or orally), as it conveys the subjective impact of contested heritage in the present. Many of those who testify to the impact of racism upon their lives are used to being disbelieved, to being accused of exaggeration, and to being dismissed as overly emotional.³³ They have good reason to fear that their testifying about the reality of racism will lead to their being treated in dismissive and patronising ways that echo the very racism that they are describing.³⁴ These are well-documented and well-understood phenomena, and church courts ought to be adept at avoiding them. Those courts need to consider how to provide a safe space within which such testimony can be elicited and received – not so as to avoid asking the necessary questions, but so as to hear the evidence that they need, and so as to avoid inflicting further and quite unnecessary suffering.

Third, there is a need to redress the serious imbalance that we have seen between the formidable array of well-established institutions that can be brought to bear on determining the architectural merit of contested heritage, and those that can help the court understand the present impact of that heritage. There is, as I have said, no lack of expertise available on this latter side: the history and impact of racism have been and continue to be very widely studied; there are any number of individual experts and research centres devoted to this study. The question is, rather, how those involved in contested heritage cases can get better at accessing, understanding, and evaluating such appropriate expert input, and how, over time, the forms of evidence and argument upon which it draws can become as familiar to those courts as are, at present, those associated with expert assessments of heritage significance.

Finally, the Church of England’s statutory guidance on *Contested Heritage in Cathedrals and Churches* needs to be strengthened. It already clearly indicates that the task is not to judge people in the past by the standards of the present, but to assess the impact of contested heritage upon the worshipping community today. It needs to do much better, however, at pointing out that, for many, the history represented by contested heritage is very far from ‘an “overcome” past, a horror from which we celebrate our extrication’, but an ongoing reality, and a source of daily harm. It already recommends ‘robust, inclusive research to understand as much as possible about the heritage in question’,³⁵ but it could do better at insisting that such research should go beyond the artistic and historical significance of the heritage and the nature of the events surrounding its production, to consider the ongoing legacies of this history, and the differential impacts that those legacies have on people in the present, and especially the harm that they continue to inflict upon Black people.

The Rustat case has demonstrated all too clearly that the Church of England’s consistory courts have learning to do if they are to keep the focus of their attention where it should be: on the role played by our contested material heritage in the ministry and mission of the church in the present, on the lives and testimonies of those who are most directly harmed by this heritage in the present, and on the need for the Church, as it pursues its ministry and mission, ‘To transform unjust structures of society, to challenge violence of every kind and pursue peace and reconciliation.’

¹ David Hodge QC, ‘Judgment’, [2022] ECC Ely 2, <https://lawandreligionuk.com/wp-content/uploads/2022/03/Re-the-Rustat-Memorial-Jesus-College-Cambridge2022-ECC-Ely-2.pdf>. See also his much shorter ‘Summary of Conclusions’, <https://lawandreligionuk.com/wp-content/uploads/2022/03/Re-the-Rustat-Memorial-Jesus-College-Cambridge-Summary.pdf>. Hodge was a QC (Queen’s Counsel) at the time, and I have referred to him as such; like all QCs he has since become a KC (King’s Counsel).

² Judgment, §6.

³ A similar case for rebalancing has been provided (after the present piece was written) by Teresa Sutton in ‘Contested Heritage and the Consistory Courts’, *Ecclesiastical Law Journal* 25.2 (2023), 171–91, <https://doi.org/10.1017/S0956618X23000030>.

⁴ Historic England, ‘Listed Buildings’ (undated), <https://historicengland.org.uk/listing/what-is-designation/listed-buildings/>.

⁵ Department of Culture, Media and Sport, *The Operation of the Ecclesiastical Exemption and Related Planning Matters for Places of Worship in England: Guidance* (2010), https://assets.publishing.service.gov.uk/government/uploads/system/uploads/attachment_data/file/77372/OPSEEGuidance.pdf.

⁶ Ecclesiastical Jurisdiction and Care of Churches Measure 2018, §35, <https://www.legislation.gov.uk/ukcm/2018/3/section/35>.

⁷ Care of Cathedrals Measure, 2011, <https://www.legislation.gov.uk/ukcm/2011/1/enacted>.

⁸ Re St Alkmund, Duffield [2013] Fam 158, §87, <https://www.ecclesiasticallawassociation.org.uk/judgments/reordering/duffieldstalkmund2012appeal.pdf>.

⁹ The Church Buildings Council and the Cathedrals Fabric Commission for England, *Contested Heritage in Cathedrals and Churches* (2021), https://www.churchofengland.org/sites/default/files/2021-06/Contested_Heritage_in_Cathedrals_and_Churches.pdf, p. 4 (my emphasis); see also A Brief Guide to Contested Heritage in Cathedrals and Churches (2021), https://www.churchofengland.org/sites/default/files/2021-05/A_Brief_Guide_to_Contested_Heritage_in_Cathedrals_and_Churches.pdf.

¹⁰ Historic England, ‘Contested Heritage’ (undated), <https://historicengland.org.uk/whats-new/statements/contested-heritage/>.

¹¹ *Contested Heritage in Cathedrals and Churches*, 7, quoting Anglican Communion, ‘Marks of Mission’, <https://www.anglicancommunion.org/mission/marks-of-mission.aspx>.

¹² Judgment, §14; subsequent paragraph references will be given in the text.

¹³ Re All Saints, Hooton Pagnell [2017] ECC, §20, <https://www.lawandreligionuk.com/wp-content/uploads/2019/07/Re-All-Saints-Hooton-Pagnell-2017-ECC-She-1.pdf>, cited in Hodge’s judgment at §5.

¹⁴ Strictly speaking, the assessment is of the impact of any alteration to the monument upon the historical and architectural of the whole building, rather than upon the monument itself. See Re St John the Baptist, Peshurst, [2015] Court of Arches, §22(d), <https://www.leeds.anglican.org/sites/default/files/peshurststjohnthebaptist2015%28appeal%29.pdf>.

¹⁵ Hodge is quoting, with altered punctuation, from John Owen’s judgment in Re St Luke the Evangelist, Maidstone [1995] Fam 1. See Hodge’s judgment, §81.

¹⁶ Mark Hill QC was representing Jesus College, Justin Grau the majority of the parties opponent.

¹⁷ *Contested Heritage in Cathedrals and Churches*, 7; this and the following two extracts from this guidance are quoted in Hodge’s judgment, §28.

¹⁸ *Contested Heritage in Cathedrals and Churches*, 13.

¹⁹ Ibid.

APPENDIX 2:

Racial Justice Funding Guidance Note

This note provides an outline on the aims of the Racial Justice Funding as well as the application process and guidance to the application form.

Introduction

The publication of *From Lament to Action* (FLTA) on 22 April 2021, Stephen Lawrence Day, proposes a suite of actions to help bring about equality, diversity and inclusion in the Church of England. Such change is deemed necessary if the Church is to live up to its mandate of being a body where all the gifts of all its people flourish to the full: for the benefit of the Church, the nation and the glory of God.

Without these changes the Church risks denying and disregarding the gifts of a significant part of the nation. Failure to act would lead to the inescapable conclusion that the Church does not consider this to be a priority. The Archbishops' Anti-Racism Taskforce considered this to be a potential 'last straw' for many people of Global Majority Heritage (GMH) / UK Minority Ethnic (UKME) backgrounds with 'devastating effects' on the future of the Church.

Racial Justice Funding: Aims

The Church's Triennium Funding Working Group (TFWG) included in its 2023-25 Spending Plans funding to be used for work on Racial

Justice. The funding will support the FLTA's 47 specific actions for different arms of the Church of England to implement across five priority areas: participation, governance, training, education and young people.

This will better enable the Church to realise our **One Vision, Three Priorities** including being a Church that is more diverse and **Six Bold Outcomes** including a parish system revitalised for mission so churches can reach and serve everyone in their community.

Funding will be available to the different arms of the Church of England including:

- dioceses;
- the National Church Institutions (NCIs) including the Racial Justice Unit (RJU);
- the Committee for Minority Ethnic Anglican Concerns (CMEAC) and the ethnocultural networks (AMEN, Teahouse, UKME OC, etc.) to facilitate the growth and development of these groups; and
- small grants at the sub-diocesan level (deaneries, parishes, or organisations) to empower local

²⁰ I am leaving aside here the question of whether it is quite so simple a matter to say that Rustat's actions were morally acceptable in his own day. There is a brief discussion in §17 ('Wider attitudes to slavery in Britain') of the 'Extracts from the expert historians' joint statement' appended to Hodge's judgment, and a similarly brief discussion in Araba Taylor, 'False Narratives and the Rustat Memorial Judgment', *Fulcrum*, May 6 2022, <https://www.fulcrum-anglican.org.uk/articles/false-narratives-and-the-rustat-memorial-judgment/>.

²¹ Ibid.

²² Re St Peter, Holy Trinity and All Saints, Dorchester [2022] ECC Sal 4, §§52–53, <https://lawandreligionuk.com/wp-content/uploads/2022/08/In-the-Matter-of-Dorchester-St-Peter-Holy-Trinity-and-All-Saints-2022-ECC-Sal-4.pdf>.

²³ Ben Fulford, 'Memory, the Cross and the Rustat Memorial', *Unfinished Theology*, 3 April 2022, <https://unfinishedtheology.home.blog/2022/04/03/memory-the-cross-and-the-rustat-memorial/>.

²⁴ Araba Taylor, 'The Case of the Rustat Memorial – Does Duffield Pose all the Right Questions?', *Ecclesiastical Law Journal* 25.1 (2023), 38–51: 45–6, <https://doi.org/10.1017/S0956618X22000679>.

²⁵ For details, see the data gathered by the Centre for the Study of the Legacies of British Slavery, <https://www.ucl.ac.uk/lbs/>.

²⁶ See Willie James Jennings, *The Christian Imagination: Theology and the Origins of Race* (New Haven, CT: Yale University Press, 2010), ch. 1.

²⁷ *Contested Heritage in Cathedrals and Churches*, 11; quoted in the Rustat judgment, §28.

²⁸ Ibid.

²⁹ 'Contested heritage and racial justice: statement by the Archbishop', 12 April 2022, <https://www.archbishopofcanterbury.org/about/anglican-communion-fund/news/contested-heritage-and-racial-justice-statement-archbishop>.

³⁰ Judgment, §55, quoting §35 of Alleyne's submission.

³¹ Since the present piece was written, the judgment in another contested heritage case has provided a clarification of what it means for someone to have 'sufficient interest' in such a case, such that their views ought to be accorded weight in the court's deliberations. In Re Redcliff, St Mary [2023] ECC Bri 1, §§7–12 <https://lawandreligionuk.com/wp-content/uploads/2023/06/In-Re-St-Mary-Redcliffe-2023-ECC-Bri-1.pdf>.

³² Trevor Cooper, 'Contested heritage – A Review of the Church of England Guidance', *Law & Religion UK*, 21 January 2022, §5.3, <https://lawandreligionuk.com/2022/01/21/contested-heritage-a-review-of-the-church-of-england-guidance/>.

³³ For one study in an American context, see Daphne Motro et al., 'The "Angry Black Woman" Stereotype at Work', *Harvard Business Review*, 31 January 2022, <https://hbr.org/2022/01/the-angry-black-woman-stereotype-at-work>.

³⁴ For discussion of this in a different legal setting, see David Renton, 'Culture of Disbelief? Why Race Discrimination Claims Fail in the Employment Tribunal', *Institute of Race Relations*, 24 January 2013, <https://irr.org.uk/article/culture-of-disbelief-why-race-discrimination-claims-fail-in-the-employment-tribunal/>.

³⁵ *Contested Heritage in Cathedrals and Churches*, 8; cf. 19, 21.

GMH/UKME leaders and groups and facilitate innovative projects and good practice.

Support for research around specific issues of concern and for national initiatives which reflect the Church's prophetic voice will be considered.

Application process

Applications will be considered on a quarterly basis by the Racial Justice Funding Approval Panel. As it is possible that demand for funding will exceed the funding available applicants are encouraged to submit at the earliest possible point using the Racial Justice Funding Application Form (<https://www.churchofengland.org/sites/default/files/2023-04/racial-justice-funding-application-form1.docx>). There is no guarantee that your application will be successful. All are relevant and interested organisations are encouraged to apply.

Learning & Evaluation

Capturing learning is a vital part of any project as the aim of the funding is to try new ideas and find answers to racial justice challenges facing the Church. Informal updates as well as a formal review and an end of project evaluation report will seek to capture the learnings and to inform any further funding applications for similar projects.

Application Form Guidance

The application form should articulate the type of interventions and proposed activities, how these contribute to FLTA outcomes, and how the proposed project promotes and advances racial justice. See the full From Lament to Action report here:- <https://www.churchofengland.org/sites/default/files/2021-04/FromLamentToAction-report.pdf>

How this would support our Vision & Strategy in terms of Priorities and Bold Outcomes as previously mentioned. See more about the Church of England's vision and strategy here:- <https://www.churchofengland.org/about/vision-and-strategy>.

A key element will be demonstrating that applicants have a clear understanding of how the proposed activities or actions have a good chance of yielding the desired outcomes.

Please include a budget for the life of the project. While funding is not available to fund staff posts, where human resources are required to support the project's outcomes such consideration will be given.

As the grants in this scheme are of a short duration (1-3 years) it is vital to deliver the project within the specified timescale. You will be asked to demonstrate that the project can start promptly should funding be awarded.

The self-assessment seeks to determine whether your organisation has the experience and capacity to carry out the projected plans and interventions including the governance arrangements for the project including the coordination of the day to day activities.

If you are a diocese applying, the diocesan racial justice focal point should be advised and a member of the senior leadership should be identified as supporting the project. If you are a non-diocesan organisation please indicate any diocese(s) that you may be working with to implement this project (the aim of this is to provide assurance that, if the project should prove successful, there is a strong

likelihood that the learning will be adopted and implemented within the Church).

We will acknowledge all applications and write to each applicant after the assessment to let them know the outcome.

Before you apply

Any organisation seeking to apply is encouraged to discuss their ideas at the earliest opportunity with a member of the Racial Justice Unit to enable the RJU to provide any support, advice and guidance that may be required.

Please contact the Racial Justice Unit via email at: racialjusticeunit@churchofengland.org.

APPENDIX 3: THE STAFF OF THE RACIAL JUSTICE UNIT

- The Revd Guy Hewitt – Director
- The Revd Canon Dr Sharon Prentis – Deputy Director
- The Revd Brunel James – Project and Secretariat Manager
- Ms Chantelle Stephenson – Coordinator
- Ms Tammy Woods – EA to the Director & Deputy Director



Racial Justice Unit meeting at the Birmingham Diocesan Office

APPENDIX 4: WORKSTREAM MEMBERSHIP

	Theology	Slavery	History & Memory	Culture & Liturgy	Complaints Handling	Participation	Patronage, Governance and Funding
The Rt Hon Lord Boateng							●
Professor Anthony Reddie	●	●					
The Revd Canon Dr Chigor Chike	●	●					
Professor Duncan Morrow			●	●			
Dame Melanie Dawes						●	●
Professor Mike Higton	●				●		
Lord Wei of Shoreditch			●				●
Dr Nirmala Pillay					●		
The Revd Canon Patricia Hillas				●		●	
The Revd Canon Dr Philip Anderson			●	●			
The Rt Revd Rose Hudson-Wilkin		●					●
The Revd Canon Sonia Barron					●	●	

APPENDIX 5: THE FORTY-SEVEN *FROM LAMENT TO ACTION ACTIONS*

Participation

Action P1:

General Synod to co-opt 10 UKME/GMH candidates – 5 Clergy and 5 Lay – to serve as members of the General Synod for the 2021-2026 Quinquennium. As co-optees, these 10 to serve with full participation and voting rights.

Action P2:

UKME/GMH participant observers to attend House of Bishops. One UKME/GMH clergy elected from each region to attend meetings of the House of Bishops as participant observers for three year periods until such time as there are six UKME/GMH bishops able to sit as members of the House. The process should mirror that used for election of women as participant observers in 2013.

Action P3:

Data and monitoring are crucial to help us understand what needs to change. The current processes do not allow for the necessary monitoring of appointments in both clergy and lay appointments.

- Draw together all racial diversity data held across the Church of England at National and Diocesan level.
- Supplement this by making Diversity Monitoring forms mandatory for every application process, monitoring racial diversity at each stage. This will require a protocol for how data is handled to ensure it is confidential at an individual level.
- Use data to inform accountability by owners of individual recruitment process and for wider analysis, to identify good practice and areas of weakness.
- Monitor data on recruitment and (crucially) progression over time, against external benchmarks.
- Work on creating a culture where supplying data is seen as beneficial and number of ‘prefer not to say’ responses reduces. Provide positive reasons for people to give data.

Action P4:

Any future cohorts of the Strategic Leadership

Development Programme to have a minimum of 30% UKME/GMH participation in order to build up pipe-line supply for Senior Leadership in the Church. The total number within an annual cohort is around 60 so this would translate into 20 participants annually.

Diocesan bishops nominating to SLDP or similar leadership development programmes to nominate at least 1 UKME/GMH candidate for consideration for participation in the SLDP. The 30% figure recognises the urgency of the current situation, the time-lag between participation in the SLDP and appointment to strategic leadership and seeks to redress historical under-representation.

Action P5:

PCC Reps and/or appointment panels for clergy posts to undertake online learning programme. Develop online module for anti-racism learning programme (akin to C1 safeguarding training ahead of interviews for incumbents and staff roles.)

Action P6:

Build recruitment processes for every level and context (employed and non-executive, PCC to NCIs) which improve racial diversity.

- Create with recruitment owners roadmaps appropriate to every sort of recruitment undertaken in executive and non-executive Church roles e.g. what does this look like from a CEO role in the NCIs to a finance assistant at a Diocesan Church House? This should be done collaboratively to encourage people to take ownership and to share learning.
- Within this, establish goals at the start of each recruitment process to attract greater

participation e.g. identifying search partners, volume recruitment providers – so we never hear ‘we put out an advert, but we didn’t get much UKME/GMH response’.

- Create consultation and trial as necessary with Diocesan Secretaries, HR professionals, Diocesan Board of Finance Chairs to ensure systems are robust and realistic.
- Hold recruitment owners accountable, to ensure they take ownership of increasing diversity, think creatively about how to widen their fields, and create a culture of improvement.
- Prior to each recruitment process, review role design, and identify and remove any obstacles which prevent widening of candidate fields to include UKME/GMH candidates.
- Ensure commitment to diversity is visible in the values and strategic priorities of each Diocese and Diocesan Church House (DCH) operation. This makes the role more attractive to a wide range of candidates.
- Review nomination processes for elected roles (Synods, Diocesan Boards of Education etc.) to ensure these are welcoming and not biased in favour of those with existing networks.
- Develop outreach events and projects to position Church of England institutions as attractive, values-based places to work, to help build up recruitment pipeline.
- Hold the expectation that every shortlist will include at least one appointable UKME/GMH candidate. Within NCIs, Dioceses and Strategic Programmes all new appointments at Director level to include at least one UKME/GMH candidate with appointment/recruitment committees having to provide written reasons to Director of HR for failure to do so.
- Ensure all recruitment panels are as diverse as

possible. Explore options e.g. remuneration to ensure burden of compliance here does not adversely impact existing UKME/GMH leaders.

Action P7:

Shortlists for Senior Clergy Appointments (Archdeacon, Residentiary Canon, Dean, Bishops) to include at least one appointable UKME/GMH candidate. Where this does not occur, the recruiter must provide valid, publishable reasons for failure to include UKME/GMH candidates on shortlist.

Action P8:

Shortlists for all NCI senior appointments of Band 2 or above, including trustee appointments, to include at least one appointable UKME/GMH candidate. Where this does not occur, the recruiter must provide valid, publishable reasons for failure to include UKME/GMH candidates on shortlist.

Annual data to be published as part of annual reports, showing breakdown by seniority of role.

Action P9:

Shortlists for members of Bishops & Diocesan Senior Leadership Teams must include at least one appointable UKME/GMH candidate. Where this does not occur, the recruiter must provide valid, publishable reasons for failure to include UKME/GMH candidates on shortlist.

Action P10:

All Dioceses to produce annual reports on recruitment of clergy and lay appointments each year, recording number of UKME/GMH appointments made and number of UKME/GMH applicants shortlisted for interview, using information from Diversity monitoring forms

or other methods. Report to be sent to Racial Justice Directorate for annual publication.

Action P11:

Those responsible for senior appointments (e.g. Archbishops, Bishops, CNC Members, NCI Directors, Bishop's Senior Leadership Teams, Vacancy in See members etc.) to undertake anti-racism recruitment focused learning programme using external provision with budget for commissioning and delivery.

Action P12:

15% of members of Bishops' Councils should be UKME/GMH, in all areas where the UKME/GMH proportion of the population is average or above, with Bishops' Councils to use co-opting powers where necessary. Every Bishops Council, whatever the local population data, to include a minimum of three UKME/GMH members of clergy/laity.

Action P13:

Dioceses with UKME/GMH populations of national average or above to make sure that, among the Non-Residentiary Canon candidates in a given year, there must be at least one who is UKME/GMH.

Action P14:

Cathedral Chapters to use their co-opting power to actively recruit at least one UKME/GMH member of chapter.

Action P15:

Archbishops' of Canterbury & York to host annual provincial events for UKME/GMH clergy & ordinands for the purposes of support, networking, and discussion.

Action P16:

Work with higher education institutions to actively and intentionally increase the number of UKME/GMH Chaplains serving in Higher Education institutions, with particular reference to those Universities operating collegiate systems.

Education

Action E1:

Develop programmes for school leaders that ensure theological concepts drive curriculum design across the whole curriculum in a way that promotes equity and racial justice.

Action E2:

Develop a comprehensive approach to staff development and recruitment in leadership roles within Church of England schools, academies and diocesan teams which ensures educational leadership is more representative of the racial diversity in modern Britain. This should include mentoring programmes and shadowing opportunities to ensure more UKME/GMH teachers, leaders and governors are encouraged and given opportunity to flourish through professional development for such roles.

Action E3:

TEIs and other Church based training/formation institutions to promote intercultural (including international) placements and mark Black History Month, celebrating diverse saints and models (modern Anglican Saints/Martyrs).

Action E4:

Facilitate national standards of training for TEIs staff on mandatory anti-racism learning programme, equivalent to the national standards set for Safeguarding Training:

Participation in an introductory Black Theology module (e.g. TMM1657 of Common Awards) or module on Theologies in Global Perspective (TMM42620) to be a requirement for all ordinands.

For TEIs and other Church based training institutions to diversify the curriculum (including church history, Global Theologies) and to diversify their biographies (include authors of UKME/GMH background).

This process should be monitored annually by the Quality Assurance Panel.

Action E5:

Audit school discipline, exclusions, and attainment for UKME/GMH students in all C of E primary and secondary schools. On the basis of the data, develop a process to mitigate possible negative outcomes on UKME/GMH students and offer improved learning environments.

Action E6:

Audit ethnic diversity among teaching staff and headteachers in all of C of E primary and secondary schools. Build recruitment process for every level of leadership in all C of E primary and secondary schools (teaching assistants, Teachers, Heads of Departments and Head teachers) in order to increase representation and participation of UKME/GMH people (as in point 6 of Participation and point 3 of Structures and Governance). Identify and disseminate historic and ongoing attrition rates among UKME/GMH staff members.

Action E7:

Develop resources for school assemblies that address questions of racial justice, to be delivered in all C of E primary and secondary schools.

Action E8:

All TEIs to carry out a demographic audit of tutors, lecturers, and governing board members and to produce a workable plan for increasing racial diversity and inclusion of UKME/GMH members. To be submitted to National Ministry Team, alongside their annual returns.

Action E9:

Produce a study course and/or materials on racial justice and anti-racism work within Christian Discipleship to be made available to churches and small groups, actively endorsed by the Archbishops of Canterbury and York.

Action E10:

Request the TEIs to use resources in training liturgies, prayers and other worship which reflect the breadth and diversity of the Anglican Communion.

Action E11:

Church of England Liturgical Commission to adopt formally Racial Justice Sunday in February of each year, in co-ordination with Churches Together in Britain and Ireland (CBTI), and to produce liturgies and prayers to accompany its commemoration.

Archbishops' Adviser on Minority Ethnic Affairs to co-ordinate production of materials to mark Racial Justice Sunday each year.

Training and Mentoring

Action T1:

All Diocesan Bishops, as part of their ongoing training, to participate in 'reverse mentoring' with member of UKME/GMH clergy/lay person from a different diocese who already serves as a mentor.

Action T2:

Identify lead person for embedding anti-racism practices within the work of the National Ministry Team (NMT), who will report quarterly to the Director of NMT.

Action T3:

Develop a mandatory three-stage learning programme:

- a) Unconscious bias
- b) Intercultural awareness
- c) Anti-racism to promote and embed racial diversity for all National Ministry Team staff including BAP Advisers. (This can build on/make use of existing resources such as the Difference Course, and courses being developed in Birmingham, Leicester, and Manchester Dioceses).

Action T4:

National Ministry team to provide every Diocesan Ministry Officer (Diocesan Director of Ordinands (DDO), IME1, IME2, Director of Ministry etc.) and all TEI staff with clear guidelines of best anti-racism practice to follow throughout the process of discernment and formation.

Action T5:

National Ministry Team to produce a handbook providing guidance for DDOs to help embed

anti-racism practices within the new discernment framework, and provide a template for recording the candidate's development and progress in their understanding of these practices (this could go alongside the traffic light document or a model similar that of safeguarding training).

Action T6:

Develop guidance on good practice and a template for use by TEIs setting out the NMTs outcomes and expectations of anti-racism practice.

Action T7:

Develop and implement a system for TEIs to make an annual return to the NMT of all anti-racism learning programmes provided for staff and students. Both NMT and TEIs to evaluate and demonstrate the impact of this programme.

Action T8:

Using the guidance provided from the NMT, each Diocesan officer (DDO, IME1, IME2 etc.) to provide a copy of their written policy for embedding anti-racism practice within their diocesan context at all levels.

Action T9:

every diocese to deliver the mandatory anti-racism learning programme (in a range from online to in-person/in-depth) for all diocesan staff, clergy, Readers, and church officers, to be delivered over a two-year period with a triennial refresher. This training programme should be available to all volunteers.

Young People

Action Y1:

Dioceses to host regular networking days, on a termly basis, encouraging UKME/GMH majority churches and churches that have a minority of UKME/GMH members to find ways to partner with each other, sharing knowledge and resources to make youth groups more inclusive and equal in opportunities.

Action Y2:

Review existing youth/schools racial justice resources used in dioceses, and commission new ones as required.

Action Y3:

Build a referral platform on the national CofE website, where youth workers/clergy/lay ministers can refer UKME/GMH young people to be mentored by a UKME/GMH clergy/lay minister, to encourage and equip young person in their leadership journey. UKME/GMH clergy/lay ministers to be contacted to take part in releasing emerging leaders.

Action Y4:

Strategic Investment Board to give preference to bids from dioceses which prioritise youth work in parishes with large UKME/GMH populations.

Action Y5:

Create a global majority youth forum to reflect on issues of identity, anti-racism, racial justice, and a celebration of diversity from a faith perspective.

Action Y6:

Deliver a racial awareness learning programme for leaders and volunteers of youth groups, youth clubs, holiday clubs and other intergenerational activities.

Structures and Governance

Action S1:

Create a Racial Justice Directorate within the NCIs consisting of a minimum of three full time posts of Director, Senior Officer, and administrative support. This unit should be funded for a five-year fixed term basis in the first instance. The role of the Directorate will be to implement the recommendations of the Taskforce and the Commission, and to support regional racial justice officers in their work with dioceses and parishes.

Action S2:

Replace CMEAC with a new standing committee of the Archbishops' Council to oversee the work of the Racial Justice Directorate. Chair of Committee to sit as a member of Archbishops' Council with membership to include (but not limited to): Suffragan Bishop, Principal of TEL, Dean, Archdeacon, Synod Member Diocesan Secretary.

Action S3:

Carry out an audit of Governance Structures and examine existing and newly gathered data relating to ethnic diversity at all levels of governance. Alongside, complete qualitative research to explore structural, institutional, and systemic blockers and barriers towards greater representation and participation of UKME/GMH people in the governance structures of the CofE. This should pay particular attention to the ethnic diversity of Lay and Ordained ministry nationally, highlighting historic and ongoing attrition rates through the discernment process.

Action S4:

Appoint full time diocesan Racial Justice Officers (RJO) in every diocese for a fixed five-year term. The role of the RJO will be to implement the recommendations of the Taskforce and the Commission at a local level, and to support the diocese and parishes in devising and implementing diocesan racial justice strategies. RJOs should participate in Bishop Staff meetings. In addition to church facing work RJOs should take up the work vacated by the abolition of Race Equality Councils in seeking to serve local communities with regard to racial justice. These roles should be centrally funded.

Action S5:

Draw up a plan, noting process, procedures, and policies, to increase representation and participation of UKME/GMH people to at least 15% at all levels of governance structures by 2030 (from General Synod to PCCs). Those dioceses with higher proportions of UKME/GMH people within their populations should set more ambitious targets, based on local population data.

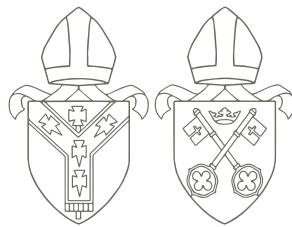
Lord, Make Me a Channel
of Disturbance:
The 'Reverse St. Francis Prayer'

Lord, make me a channel of disturbance.
Where there is apathy, let me provoke;
Where there is compliance, let me bring questioning;
Where there is silence, may I be a voice.

Where there is too much comfort and too little action, grant disruption;
Where there are doors closed and hearts locked,
Grant the willingness to listen.
When laws dictate and pain is overlooked...
When tradition speaks louder than need...
Grant that I may seek rather to do justice than to talk about it;
Disturb us, O Lord.

To be with, as well as for, the alienated;
To love the unlovable as well as the lovely;
Lord, make me a channel of disturbance.

ARCHBISHOPS
COMMISSION
FOR PEACE
JUSTICE



THE ARCHBISHOPS'
COMMISSION FOR
RACIAL JUSTICE



You can contact the Archbishops' Commission for Racial Justice at:
racialjusticecommission@churchofengland.org